"There have been for ages past [illegible] Missionaries in Hindostan, Pagan, Mahomedan, and Christian — all zealous to [illegible] new religion, [illegible] sect [illegible] . . . .

"What a noble field here opens to the [illegible] 'Society for promoting Christian Knowledge,' [illegible] the 'Bible Society!' Here there [illegible] praiseworthy exertion, [illegible] their benevolent exertions . . . . .

"The difficulty in regard to Protestant teachers, is to awaken attention to their doctrine . . . . .

"There is scarcely one point in their mythological religion, that the whole race of Hindus have faith in. There are sectaries and schismatics without end, who believe only certain points that others abjure: individuals of those sects, dissent from the doctrine believed by the majority: other philosophical sceptics will scarcely believe any thing, in opposition to their easy-faithed brethren, who disbelieve nothing."

BUCHANAN's Christian Researches in Asia.

THE

EDITOR'S DEDICATION.

TO THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

MOST WORTHY AND REVEREND SIRS,

AS a tribute of the respect and veneration he bears to your exalted virtues, and of the high admiration with which he beholds your unceasing exertions for diffusing the glorious light of our most holy religion over the heathen world, the Editor presents you the following MISSIONARY CONFERENCES—in the humble hope, that they may aid in forward-

cease your strife and contention, and give each other the "kiss of peace:"—for is it not most unseemly, that you, to whom the world looks up for instruction, and before whose united exertions, the darkness of ignorance and errour would flee like the mist before the morning sun—is it not most unseemly, I say, and a cause of triumph and rejoicing to the profane, that you should waste your strength in idle jars and puerile jealousies, like the sons of Mammon?—Oh! tell it not abroad, lest these poor benighted people, for whose conversion you so zealously labour, should cite it as a reason for withstanding your holy exhortations!

No, most worthy and reverend sirs! there are already enough divisions, and slanderings, and backbitings in the Christian world: nor is it, I fear, ever likely that these will cease; for in each generation (I had almost said every year) some fresh sect starts up among us, on the strength of a fanciful hypothesis, to which it's novelty is always sure to gather votaries, however absurd may be it's tenets: so that the confusion in the Christian creed, is almost as great as the confusion of languages at Babel; and it requires no common strength of memory, even to enumerate the various sectaries—all differing from each other,

but all included under the comprehensive name of CHRISTIANS.

It is, however, matter of serious grief and lamentation to devout Christians, that while there is found so little difficulty in making proselytes from one sect to another among ourselves, there is yet so small a progress made in converting others from the errour of their ways, and bringing them within the pale of the Christian dispensation. —How many years have Christian missionaries been labouring on the spacious theatre of India? and yet, how few are their converts!—This, I say, is matter of deep regret, and it behoves us to search for the cause

of our failure. Should the following CONFERENCES throw any light on this interesting subject, the editor would feel most amply repaid for the trouble he has been at in translating them—but it is time that he should give some account of the manner, in which they fell into his hands.

When our troops lately took possession of Tranquebar, one of the officers was quartered in a house, which it afterward appeared, on inquiry, had been the residence of a Danish missionary. Here, in a small recess, or closet, a great number of pamphlets and manuscripts, of one kind and another, some in the Danish, some in the Malabarian

language, were heaped promiscuously together.

The editor, happening to call on this officer one morning, chanced to cast his eye on this heterogeneous heap; and being perhaps naturally curious in these matters—which is the only merit he pretends to lay claim to—he proceeded to examine what appeared to have lain long unnoticed. From amidst a great variety of other papers, such as accounts of house expenses—sundry translations from the Malabarian religious books, or Sastras—memorandums of sums of money, clothing, &c., advanced by the good missionaries to support and encourage their

converts — he selected the following tract, which seemed to be written with great care in the Danish language, but at what time, or by whom it was composed, did not appear.

The editor understood just enough of the language, to be able to read it with tolerable fluency; and having gone through the labour of the wor-[illegible]y missionary with much satisfaction, and he hopes some improvement to himself; and being moreover deeply impressed with the imperious duty incumbent on us, of endeavouring to convert these poor heathens from their miserable errours — consequently, a fervent admirer and zealous supporter of the

missionary system, he set about translating it into English; in the hope that it might afford some useful hints to our pious brethren, who are now labouring in the East; and who have to contend, not only with the bigotted infatuation and absurd superstition of the natives, but with the equally obstinate and unbending prejudices of their own countrymen; who persist in opposing the salutary diffusion of the Gospel doctrine, on the specious pretext of preserving the peace and stability of our eastern empire. — But, admitting that our sovereignty in India would be endangered by a zealous perseverance in effecting the conversion of the natives — would this circumstance have

any weight with a fixedly religious and well-disposed Christian, when opposed to the extension of Christ's kingdom? — Assuredly not. — What are the kingdoms of this world, when compared to his everlasting one? and what the authority of human laws and regulations, if opposed by a single word of his blessed revelation? — And if these heathens do not attend to the invitation which the Lord has sent them to partake of his supper, has he not directed, in the words of the holy evangelist, St. Luke, that his servants shall go forth and compel them to come in, that his house may be filled? — But, alas! the infinite importance of religion, before which every consideration of human

policy should vanish, is but too little attended to in these days.

In the translation, the editor has endeavoured to adhere as closely as possible to the literal meaning, and particular cast of expression, of the worthy author: but he is conscious, that his very restricted knowledge of the language may have led him into many errours, and rendered this little work altogether inferior to the original—he hopes, however, that an enlightened and religious public will make allowance for this defect, which none can be more sensible of than he is himself; and that they will allow his motive in the under-

taking, to balance the numerous imperfections in the execution.

It may, perhaps, be expected, that the editor should say something, by way of exposition of the work itself.—Whether these CONFERENCES ever actually took place, in the precise manner in which they are here set down, he will not pretend to determine; but if he might venture to judge, from the apparent design which pervades the whole, he would rather say, that they are the result and substance of several conferences combined, than that they actually occurred in the very order and connexion her[illegible]ed by the author.

For be it observed, the whole is regular and systematic. In the first place, there is given you, by way of introduction, some account of the natives themselves generally. Then follows a long and diffuse conference, such as might be supposed to occur between the ignorant and illiterate people of any country, and men who came among them for a purpose similar to that of the missionaries. After this is a conference of a different nature, with the subtle and intelligent Brahmans — these, accustomed to the allegory and fables of their own religion, appear to have had no objection to the sublime and incomprehensible mysteries of our holy faith; to which they might,

perhaps, easily have been brought to bend their belief: but they were most exceedingly shocked at our doctrine of eternal punishment in another world, for the temporary transgressions committed in this — an idea, certainly most repugnant to the imbecility of a feeble mind. Then comes the Mahometan, fraught with all his errours, and so jealous of the prerogative of the SUPREME DEITY, that he will not admit of any participation in his power!

In all this, there appears evident design; and, it will perhaps be thought, too much regularity, to have taken place in actual conferences — yet that conferences, similar in sub-

stance to what are here offered to the reader's notice, did actually take place, there cannot, the editor thinks, exist a reasonable doubt.

The editor has been informed by some of his friends, that conferences, similar in substance to what are here offered to the public, were drawn up by the Missionaries, and published many years back.—This, in some measure, seems to confirm the opinion, that the present Conferences are rather the sum or abstract of many others, than that they *bonâ fide* occurred in the order here set down; and were perhaps moulded and condensed into their present form, by one of the pious and wor-

thy missionaries, long after the heat, which their various and frequent contentions with the heathen must have stirred up within them, had expired; and when they may be supposed to have written with more caution, and to have taken pains to exhibit their own doctrine, as well as that of the Gentiles, in a point of view the most likely to operate towards the extension of the Christian religion.—That our Gospel-labourers abroad do thus modify and arrange the reports of their missionary proceedings, and piously endeavour to render their works, together with the expositions thereof, more worthy of, and honourable to the holy cause in which they are embarked, we have

the high authority of "The Society for promoting Christianity among the Jews" for supposing; as in the first and second pages of their "Third Report," which is now just published, that worthy Society, after mentioning the peculiar difficulties which distinguish it's undertaking from other missions of the same nature among the heathen, goes on to state, that—"missions to the heathen are conducted not under the immediate eye of a discerning Christian community, but at a distance from immediate inspection. The missionaries abroad have opportunities and leisure for selecting and arranging the information

to be communicated to the societies at home, by whom they are employed; and the directors of these institutions are enabled again to select what part of that information they deem most fit for the public eye."—However this may be, the editor ventures to hope, that the following tract may prove acceptable and useful to the religious world.

There is but one other observation relative to the work itself, which the editor means to adduce; and that is, as to the manner in which the heathen express themselves throughout these Conferences, more

especially in what they say touching the doctrines and ceremonies of Christianity, of which, together with it's peculiar phraseology, they seem to be possessed of a more perfect knowledge than could well be expected—but it should be remembered, that the worthy missionary set down the discourse, which he describes these Gentiles as having delivered, in his own terms and phrases, and in that particular cast of expression which was the most familiar to his own mind.

Under the patronage of the BIBLE SOCIETY, and that for PROMOTING CHRISTIAN KNOWLEDGE—if they will deign to extend their protection

to it, the editor ventures confidently to usher this trifle into the world; and he again urges these devout and respectable bodies not to be over-solicitous for the praises of men, but rather to look to GOD, who alone knoweth the heart, and who only is able to judge of their merit—for of what avail, at the great account on the last day, will be their monthly or yearly exhibition of the number of Bibles and Testaments distributed by each?—Will the OMNISCIENT DEITY look to their *Catalogues*, as a document by which he is to measure out his judgment?—Alas, no! on that awful day, come when it may, the uplifted hands of one little innocent, whose soul has been saved through Christ

by their evangelical labours, will be of more avail than volumes of controversy.

Before he concludes this dedicatory address, the editor wishes to avail himself of the hint, which the reverend and worthy author, from whom the extracts which follow the title page of this work are taken, throws out, as to the difficulty of fixing the attention of the Indians to the particular doctrine of our established church; and he humbly recommends to the two societies, to have the Thirty-nine Articles of the Church of England carefully translated into the common languages of Hindoostan, and distributed among

the people. — These might, perhaps, with profit to the cause, be accompanied by the Apostles', the Nicene, and the Athanasian Creeds, similarly translated; which, being short and intelligible, and containing most of what is essentially necessary to Christianity, would be easily learnt by heart, and rendered familiar to the understandings of the natives.

Having spoken of the "Third Report of the Society for promoting Christianity among the Jews," the editor of the following pages would but ill obey the bent of his own feelings on this occasion, were he to refrain from bearing his humble tribute of admiration and praise to that

excellent work, which he most earnestly recommends to the serious and attentive perusal of all zealous Christians, as well as to the powerful protection of your two Societies, whose co-operation he solicits, towards the important object which it so ably discusses.

Great indeed have been the difficulties which have attended the endeavours of that worthy "Society," to gather the sheep of Canaan into the fold of Christ; and long will it be, in all human probability, before these obstructions shall be finally overcome. The Editor, however, strenuously urges and encourages the "Society," to persevere in it's

holy undertaking, and not to be disheartened or faint by the way, although other insidious "MANASSEHS" should arise, to scatter the dust of infidelity in the eyes of God's people; but rather to seek for consolation, where it must so plentifully abound, amid the converts that have been already gained unto the Lord—for from these elect of God what sweet and heavenly odours of love and joy must arise!—with what ecstacy of feeling, what enthusiasm of devotion, what yearning of affection, does the "young and interesting Jewess" throw herself on the bosom of her beloved Saviour!—Oh! how ecstatically divine must be the fervent aspirations of such an untried vessel

of grace! — But alas! where is the warmth of his religious zeal hurrying the editor, forgetful of the object of his present address, which is to recommend his own labour to the patronage and support of an enlightened and religious public.

INTRODUCTION,

BY THE

AUTHOR.

Some Account of the Idolatrous Practices, and absurd Superstitions of the Indians.

THE inhabitants of these countries are mostly heathens. They are generally goodnatured, ingenious, and very industrious — charitable to the poor, and extremely dutiful to their parents, whom they on no account forsake or neglect, but support with the most pious and exemplary care. But they are withal superstitious to a wonderful degree, in punctually adhering to their absurd pagod-worship. Some of their moral pre-

cepts are excellent enough, but then they are wrapped about with such a cloud of allegory, as to be rendered incomprehensible to the people at large. This their Brahmans (who are a tribe set apart for the priesthood, something similar to the Levites among the Jews of old) tell you, was wisely ordered by their Deity, to prevent cavils and disputes among the vulgar, relative to points of doctrine which they could not understand; and with which indeed they had nothing to do—for, say the Brahmans, the only duty demanded of the people is implicitly to believe what their priests tell them, and punctually obey all their directions.

Many of their temples are very rich, and sumptuously adorned; and

in them are placed the images of distinguished men and women, who they say led holy lives, in consequence of which they have this honour paid to their memories; and that their example may influence others to pursue a similar conduct.

Their temple worship consists in numerous sacrifices, burning of incense, prostration of the priests, and in the singing and dancing of young women before their idols, who are supposed to be particularly well pleased with the adoration of beautiful young girls.

They have stated solemnities, at which their idols are carried in procession with great pomp, and attended by a mighty concourse of

people. In this they something resemble the abominable practice, which even to this day prevails in some Christian countries, of carrying about the image of the Virgin Mary, and other mummery, that the Devil and his friends have seduced Christians to give into; and which have afforded a handle to the infidels and sceptics to decry our most holy religion.—But from this abomination, and the dominion of the great whore of Babylon, we are, thank God! many of us released, by the glorious light and truth of the reformed doctrine.

These heathens, like the Roman Catholics, make use of holy water in their ceremonious washings and purifications, of which they are very observant.

But amid all the stupid notions of these poor heathens, their belief of the sanctity of their Brahmans seems the most preposterous. It excites wonder, to behold a number of people, who in other respects are shrewd and sensible enough, firmly believing, that the Supreme Deity, whom they acknowledge and worship as the author of all things, did set apart one portion of his creatures, without any regard to their excellence or otherwise, as his vicegerents and representatives on Earth. If they are fools, or madmen, or rogues—still they are Brahmans; and therefore the holy priests and expositors of the will of their Gods!

These Brahmans boast of a divine law, which they say was sent down to them from Heaven; and

that to them and their descendants only is given the power of interpreting it to the laity. — But their great art lies in the fabrication of certain fables, which they invent every day, and then make them pass off among the vulgar for incomprehensible mysteries, which are to be received and implicitly believed, without question or inquiry.

These ignorant heathens generally believe in the transmigration of souls, and therefore abstain from all kinds of animal food; lest, by eating the flesh of a cow or a goat, they should feed on some body, which had been animated by the soul that was before lodged in a parent or relative.

Such is the belief of these poor

creatures — who really are like sheep having wolves for their guard; for the Brahmans are the greatest impostors and cheats in the world, and feed on the misery and credulity of mankind. They persuade their votaries to bring large quantities of provision, as offerings to their idols; and on these offerings they and their families sumptuously regale, as did the wicked priests among the Jews of old — nay, they threaten the people with the anger of their hungry gods, if they do not feed them sufficiently.

Beside these idolatrous heathens, who have been just described, there are very many of the followers of Mahomet — that false prophet and impostor! in these parts. The abominations, which this sect practise

before the Lord, are well known; and we may justly wonder and exclaim at his great mercy, that he does not destroy them from off the face of the Earth. — This people, however, live on terms of friendly intercourse with the native heathens; which is a proof how little regard they pay to what they call their own religion — they are indeed a wicked race, practising polygamy, and all kinds of uncleanliness.

DANISH
CHRISTIAN
MISSIONARY
CONFERENCES.

THE

OBJECT AND COMMENCEMENT

OF

THE MISSION.

I HAVE thought it right to give the foregoing account of the superstitious and wicked practices, which prevail in this country, by way of an introduction; for to this benighted race, wandering in all the filth, and darkness, and abominations of idolatry, did our most religious and gracious sovereign send forth me and my colleague, that we might display the glorious light of the Holy Gospel among them; thereby enabling them to see the errour of their ways, and guiding them

on to that saving grace, by which alone mankind are enabled to avoid the paths of sin in this world, and escape the tremendous curse of endless perdition in the next.

And accordingly, after our arrival at Tranquebar, having remained there a sufficient length of time to learn the language in common use, and to be able to converse easily and fluently with the natives; having also fully acquainted ourselves with all things pertaining to their customs and opinions; we began to exhort them, wherever we found two or three gathered together, to turn from the errour of their ways, and to repent, for that the kingdom of Heaven was at hand.

But these poor creatures, besotted

with their ignorance, seemed little to prize the heavenly cordial, which we brought them—frequently after listening to our discourse with apparent attention for some time, and when that we began to conceive hopes of the successful operation of the Spirit among them, they would suddenly depart about their usual avocations, shaking their heads and saying, "that it might be all very true for what they knew, but that really they did not understand it."

Yet did we strenuously persevere in our great work, and conceived hopes of ultimate profit from our labour, through the assistance of God's Holy Spirit; for whenever we appeared abroad, a crowd always collected around us; and to these we constantly dispensed the precious truths

of the Holy Scripture. Our exhortations were received by the multitude in various ways: some appeared not to understand; others seemed to care little about the business. But they all joined in admiring the novelty of white men's holding forth to them in that manner, and in wondering at our being able to discourse so fluently touching their religious matters, as we did.

At times, it is true, we suffered deep and afflicting mortifications, for the Devil, alarmed at being thus attacked in his strong hold, instigated certain of his disciples — vagabonds and thieves — to mingle with the multitude; and, whilst their attention was fixed on our discourse, these sons of Belial frequently contrived to plunder the better disposed of any

thing valuable they might have about their persons. The suffering party, for the most part, clamorously applied to us, asserting that we were the cause of leading him into the situation, and were therefore bound to make him reparation for his loss.—This, for the sake of quietness, and a desire of retaining our audience around us, we generally complied with.

At other times, we were persecuted by annoyances of a different nature; for our discourses frequently suffered interruption by the rude and noisy exclamations of a husband, probably, who scolded at us for drawing away his wife from what he called the necessary duties of her household; as if earthly, could be put into

ties, were assaulted and persecuted for bearing witness to the truth.

Amid all these interruptions, hinderances, and persecutions, however, there were many of these children of sin, who seemed to be seriously affected by our discourses; and these frequently declared, that if we would only maintain them, they would stay and listen to our instructions all day. But, alas! we were not deemed worthy to be entrusted with the miraculous gift of feeding the multitude. Often, very often, did we pray to the Lord, that he would enable us to work some miracle, for the conversion and preservation of these condemned heathens.—But the feebleness of our faith and the hardness of our hearts forbade it: so that still, as the time approached at which they were

accustomed to take their meals, they would leave us, to go and revel in all unrighteousness and sensuality.

I must here, however, pay a just tribute of praise to the Women, who at all times received us with more kindness, and listened to us with more attention, than did the men: indeed, the faith of these our sisters was altogether more lively, and much more easily awakened. And this leads me to observe, that if female missionaries were properly instructed and sent into these parts, they might become profitable labourers in the Lord's vineyard, which is here quite run to waste and ruin for want of proper culture.

The labour of my brother in the Gos-

pel and myself was unceasing in forwarding the object of our mission: and beside preaching and exhorting in and around Tranquebar, we made frequent excursions through the neighbouring country; everywhere calling on the people to repent, and forsake the evil of their ways, and turn to the only true God, through the belief of his blessed son, Jesus Christ our Lord.

And early on a certain day, being in a village, which is situate on the seashore, and lies at no great distance from Tranquebar, a great concourse of people gathered about us; so we, according to our custom, began to instruct them in the way of salvation, to which they seemed well inclined to attend: desiring them, therefore, to seat them-

selves around us, we entered into an amicable conference with them on the important concerns of religion, in manner following.

FIRST CONFERENCE.

THE people being seated on the ground, we exhorted them to attend to the words of eternal life, which we were about to utter, and not to imagine that we should discourse to them, after the manner of their Brahmans, about things which they could not understand, and which indeed were of no import to them; for that it was our intention to instruct them in that only true doctrine, and guide them into that only true road, which leads to happiness in this life, and to eternal salvation in that which is to come: where-

as, the course which they now followed, and in which they were blindly led by their wicked priests, would most certainly carry them into endless pain, misery, and punishment hereafter.

Then we proceeded to explain to them the nature of the Christian dispensation; of man's fallen and condemned state; and of the manifold riches of God's grace, shown in the redemption of the world by the PRECIOUS BLOOD of his only begotten son, Jesus Christ; who was crucified, and suffered a cruel death on the cross, to the end that all mankind might not be plunged into fire and brimstone everlastingly in the next world, as a just punishment inflicted on them by our ALMIGHTY and most MERCIFUL CREATOR, for the wicked disobedience of

our first parents, and the consequent introduction of sin into the world.

These, and very many more of the sublime truths of our holy religion, which every pious Christian will readily imagine, did we set forth and explain to these poor heathens; for the Divine Spirit had strengthened our speech, and made it powerful unto conviction; so that the mighty structure of idolatry shook before it.

At length, one of them arose, and asked our permission to make such observations as they might think necessary; and to put such farther questions as would enable them to understand the meaning of our discourse. To which we replied, that we would attentively

listen to any observations or objections they might make, and would readily answer any question they should think fit to put to us.

Then he replied, and said—Sirs, all the people of your colour, who have hitherto come among us, appear to have had some particular object in view, as to trade or other business; but we understand that you have no concerns of this nature, and that you only go about among the people, calling them heathens, and telling them strange and incomprehensible stories.—Now we want to know what end you have in this, and what advantage you propose to yourselves by taking all this trouble.

To this we replied, that we had no

end in view but their good; that we had left our own country, and come into these parts, encountering all the dangers of the sea, and the labour and difficulty of learning a strange language, solely for the purpose of instructing them in Christ's holy religion, by which alone they could be saved. We also told them, that we required them to give us nothing in return, for that our Heavenly Master paid us for our labour.

Some among them said, that was indeed very kind of him, and that they wished he would also pay their Brahmans, who were a very great expense to them; and who never failed to exact the utmost of their dues, whether they were paid by another or not. On this, the first speaker again questioned us, asking if we had Brahmans in our own country,

and if our God also paid them, without any expense to the people.

We replied, that we had priests, or Brahmans as he called them, in our country, good men, who instructed the people, and guided them in the way of salvation, as we were desirous of guiding our heathen brethren; to whom we came for the purpose of imparting the words of eternal life: that these good priests were very numerous among us, and were maintained by the people whom they instructed, who set aside one tenth part of the produce of the country for that purpose, by the express command of God himself.

Aye, said he, that is exactly what our Brahmans tell us.

priests, who teach you to worship idols, and commit other accursed abominations, which must kindle the wrath of the only true God against you; and he will, it is to be expected, before long, utterly destroy you in his sore displeasure. Now, we are come among you, to save you from this great danger, and to reconcile you to God, through the meritorious death and sufferings of his son, Jesus Christ our Lord, as we before explained to you.

But how, he asked, could the killing of Christ, as you say, do us any good?

We told him, how God's dreadful curse had been first brought on the world, by Adam's eating of the forbidden fruit; and how that Christ, God's only begotten son, had offered

himself up as a sacrifice to appease the wrath of his Father, without which interposition, all mankind would doubtless have been destroyed; and that unless they believed in this, and threw themselves entirely on the intercession of our blessed Redeemer, they must expect the dreadful judgment of AN OFFENDED GOD to fall upon them.

Then, one of the people stood up and said—As to our Brahmans, we say nothing for them; they are wise men, and able to speak for themselves: but as to what you say of the great God's utterly destroying us, because we keep in the way of our fathers, and do as they instructed us, we cannot believe that. How God may deal with you Europeans, we know not; but to us Malabarians, he behaves very differently from what you say: neither

can we believe that he will punish us so heavily as you have declared, because we happen to be ignorant of all those wonderful things, with which you seem to be so well acquainted.

At this time, an elderly man rose up and said—We understand, sirs, what you wish to lead us to. You would have us to forsake the religion of our fathers, in which we have been bred up, and lived hitherto very happily; and adopt that of foreigners, whose language, customs, and manners, are altogether different from our own. But this you can hardly expect us to comply with, for would it not expose us to the hatred and contempt of our countrymen?

We replied, that they ought not

to mind these troubles and persecutions in this transitory life; for that, if they became Christians, they would be most gloriously rewarded, far above all their countrymen, in the next world.

To which, one answered, that they did not desire to go to a better place hereafter, than that to which their fathers had gone before them.

We replied, that the affection and respect they expressed towards their parents was very commendable in its way; but that they ought to be cautious not to allow this to strengthen them in their errours; for that our Lord Jesus Christ, who alone spoke the words of life and truth, had declared, "that he, who loveth

father or mother more than him, is not worthy of him."

What, then, said one in reply, does your religion allow you to hate your parents?

We told him, that if our parents stood in the way of our salvation, it was reasonable that we should labour to the attainment of it without them; nay, that we were commanded to do so: in that light, therefore, we were surely permitted to hate our parents.

But, inquired another, are we all certain of happiness in the next world, if we become Christians?

We replied, that they assuredly were.

if they gained a lively faith in Christ, and worked out their salvation with fear and trembling: but that if they were slothful, and abused God's grace by a cold and sluggish performance of his holy ordinances, they would then be the cause of their own damnation

Well, then, said he, I believe I had better continue as I am, since I find that I am likely to fare as well in my own religion as in yours.

Alas! said we, this answer too surely convinces us, that God hath shut you out from the number of his elect, whom he chose out in Christ from among mankind before the foundations of the world were laid, and constantly determined to deliver from damnation, by preserving them and

bringing them, as vessels made to honour, unto eternal salvation by Christ Jesus.—We lament for you, poor miserable sinners that you are; and fear that the Lord hath hardened your hearts against the only means, by which you can possibly attain salvation.

If this were true, he replied, God is surely too just to punish us so severely for being in that state, be it what it may, into which his preordination, as you say, had consigned us.

We replied, that God's dreadful judgment would most certainly fall on all those, whom he had not graciously elected his children by adoption: for that these only were to be freely justified from all their sins, through the

operation of his heavenly grace, which predestined them to the attainment of everlasting felicity.

I don't know, said he, how this can be, for it seems to be putting one part of mankind dreadfully before the other: and besides, if what you say is correct, our becoming Christians, or continuing as we are, or doing any thing, in short, cannot depend on ourselves; for if we are so elected, we shall so become in due time; and if we are not so elected, it must be in vain for us to strive to attain this benefit.

We told him, that what he had just said was correct in the main, and agreed with the fundamental articles inculcated in the doctrine of our holy reformed church.

Well then, he replied, why do you give yourselves so much trouble in preaching to us, seeing that if God has intended us to be Christians, we shall certainly become so; but that if he has not so elected us, as you say, all the preaching and persuasion in the world will not effect it?

We said to him, in reply, that though our holy religion taught us to believe that those only could be saved, whom God had graciously selected, and whom he would call in due season by the workings of his blessed Spirit; yet, that this sentence of God's predestination, which is certainly a most dangerous downfal to sinners, ought not to drive them into perilous desperation and despondency, whereby the Devil would gain complete

advantage over them, and thrust them into the wretched extreme of filthy and unclean living; but that it ought rather to teach them, to throw themselves entirely on the tender mercies of Christ Jesus, who alone is the rock of salvation, and who would intercede with his father for them.

But, said he, of what use can this be, if those only are to be saved, whom God has predestined to be saved; and how can we, of ourselves, become Christians, if what you say about election is correct?—it does not appear to depend on us, but on God.

We replied, that it was only through Christ they could possibly be saved; for that our holy law had declared all those to be accursed, who presumed to say that

a man may be saved, if he frames his life according to the dictates of reason, or the particular creed of any sect he may profess; seeing that our Holy Scripture sets forth the name of Jesus Christ alone, whereby salvation can be attained:—that it therefore behoved them, if they valued their own eternal happiness, to press forward towards this goal, and strive to acquire a yearning towards God, through the love of his blessed son Christ Jesus, who might in time be brought to regard their miserable, lost condition.

Another one of them here cried out, saying—Why do you talk after this manner to us?—we cannot understand your discourse:—either converse on something that will be intelligible to us, or else we must leave you; for what you have now been saying appears to our un-

derstandings very contradictory and unreasonable.

Then I arose, and exclaimed in the Spirit — Oh! ignorant and perverse generation! — how long shall I be with you? — how long shall I suffer you? Behold! ye are ignorant, and we offer you instruction; ye are an hungered, and we offer you meat; ye are thirsty, and we offer you drink: but ye will not. Verily I say unto you, all these things will be brought against you at the latter day, unless ye repent, and seek for pardon through the merits of our Lord and Saviour Jesus Christ. — But the Lord hardened their hearts, and they did not understand.

A woman, however, from among them, lifted up her voice and said — "Surely

these are heavenly messengers, for they look and speak like angels." At which, an elderly man rebuked her; and told her, that it was more befitting the modesty of her sex to listen in silence, than to mingle in the discourse of men.

Then turning to us, he said—Sirs, you seem to be men, whom the great God has endowed with an extraordinary degree of understanding, seeing that you are able to comprehend the great mysteries of which you have spoken; and we believe that your motive for coming among us is, as you have represented it, to impart the like knowledge to us, which certainly lays us under a great obligation to you. You have, however, very freely spoken of our religion: and condemned practices, which we and our fathers have been taught to hold in the

highest reverence.—Now, you must not wonder, if we do not immediately give into all you say, but require farther proof, and more particular explanation and assurance of the truth of your doctrine, before we can consent to forsake our own.

Whereto we replied, that what he had said was reasonable and proper; and that we would, with all joy and readiness, answer any question he might put to us, and give him every explanation that he might desire.

In the first place, then, said he, sirs, I wish to ask you, whether we heathens, as you call us, cannot escape the everlasting torments of that dreadful fire in the next world, which you just now told us of, if we act up to what we believe to be our duty, here: that is, if we

pay due reverence to the Supreme God, and help to support his worship in the temples — give what we can spare to the poor — deal honestly and uprightly with all men — and cherish, honour, and support our parents?

To this we replied, that the knowledge of good and evil came to man through the revealed Word of God alone; and that no act could be acceptable to him, which was not governed by this his revealed will; for admitting that the act might appear to be morally good in itself, yet, inasmuch as it would be dictated by improper motives, it could not be acceptable to God.

And where, said he, is this revealed will of God to be met with?

We told him, in the doctrine of Jesus Christ, God's only son, who was crucified for us, and in whose blood the sins of the world were washed out, like the stains out of a garment: who is the fountain and spring of all that is good: and who will, if we know him thoroughly, and firmly believe in him as our Redeemer, rescue us from God's dreadful wrath; which must otherwise, without doubt, condemn us to everlasting pains and misery.

But, said he, if this knowledge of God's will, as it was revealed to you, is so absolutely necessary as you say it is, to the salvation of mankind, would not God have taken especial care that we should all of us have been instructed in it?—And how can we help our ignorance'

We replied, that they could have no excuse of that kind; for that we had come among them to distribute these glad tidings of salvation; to the end that they might, through them, attain everlasting life.

Then every man, said he, who believes in this Jesus Christ you speak of, will assuredly be saved hereafter.

We said, Certainly every one who has a lively faith in Christ as his Redeemer, will have his sins forgiven him, as we had before stated.

But what, he replied, will become of those who never heard of this young God of yours?—Now, for our parts, we never understood that the GREAT CREATOR was married, or that he ever had a SON!

Alas! said we, you are bewildered in your own carnal imaginations, and therefore cannot comprehend these heavenly mysteries. Christ was not, at first, born after the ways of men, but existed with his father from all eternity. Many hundred years back, he came down upon the Earth, and entered into the womb of a virgin, and was then born a man like any of us. He lived afterwards many years a most holy life, doing injury to no one; and then was killed by wicked men, according to his own preordination -- through which the sins of the world were forgiven. After this, in company with the Holy Ghost, he went up into Heaven, to his Father, where he now is, and whence he will again come in glory to judge the world at the last day.

Our Brahmans, said he, maintain, that

God has existed, and will exist, from and to all eternity; but you seem to believe differently, as you say your God was killed.—Now we cannot very well understand how this could be.

We replied, that Christ was not killed in his divine nature, but merely in his earthly nature, in which he suffered all the pains of death, descended into Hell, and remained there three days, when he arose in all his glory, as perfect God and perfect man:—God, in the spirit and power of the Father, in whom he is, and who is in him; and man, inasmuch as he again assumed his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into Heaven, and there sitteth,

until he return to judge all mankind at the last day.

On this, he asked us, if we ourselves fully comprehended and believed all these things.

We replied, that most certainly we did.

Well, said he, you have indeed delivered hard doctrine, and what I cannot understand!—for how could your killing the only son of your God, and thereby, it would seem, adding to your guilt, make that God forgive you all your sins?

To this we replied, that it might seem

hard to him, but that so it was; and if he devoutly prayed to the Almighty, he would inspire him with faith, so that he would no longer doubt. That it was by faith in Christ only, that he could be saved; but that it was not in our power to give him that faith.

To this he replied—I am no lover of contention, and am indeed altogether unfit to argue with you on these points, which I confess I do not understand. We Malabarians think every man may be saved in his own religion, if he does what is good, and avoids what is evil; without perplexing his mind about the niceties you wise men enter into.

At this time, there came a number of fishermen hastening by the place where

we stood, carrying baskets on their heads, in which were contained the fish they had taken during the morning. And as they came near, we lifted up our voices and cried aloud to them, saying, "Hear, O ye people! listen to the words of comfort and instruction, which we bring you!" Whereat they approached us; and thinking that we wanted to purchase some of their fish, began to be very busy in setting them out to view before us: but perceiving their thoughts, we told them, that it was not their fish, or the things of this world, that we wanted to bargain with them for, but their precious souls—which were doubtless consigned to everlasting torments, unless they listened to, and believed in, what we said: and that, if they would set their burdens on the ground, and

tarry awhile with us, we would explain all these things to their benefit.

They seemed to be rather disappointed at our declining to purchase any of their fish, and replied, that they could not remain long, because the heat of the sun would spoil the fish; but that, as they had never heard white men discourse before, they would stay a little while and hear us, if we would make haste.

Then said we, How can you, who appear so solicitous about your bodily concerns, take so little care of your immortal part, as you do?

To this they replied, that they were very poor men, who were obliged to work hard for the maintenance of themselves

and their families; and that, consequently, they had not much time to attend to these matters, which they left to those who had nothing else to do, as they supposed was the case with us: but that, for their parts, if by their labour they could manage to support their families, they thought they did their duty, and were well content.

Alas! said we, your poverty is no excuse; for you should endeavour to be rich towards God, although you are poor here; by which means, you would be preserved in rest and happiness in the next world, without labour or care to trouble you.

Ay! said they—we should like that vastly; but pray how are we to get it?

We told them, that it was only to be attained through faith in the Lord Jesus Christ, whose was the promise of eternal life.

We never heard any thing of this before, said they; for our Brahmans tell us, if we come to the temple once a month or so, and behave honestly, that we shall do very well. But this faith you speak of seems to be a much easier way; and if you would give us some of it, we should be much obliged to you, as it would save us a great loss of time.

To this we replied, that if they devoutly prayed to God, he would, perhaps, through his infinite mercy, inspire them with his Holy Spirit, which would enable them to understand these matters,

of which they now seemed entirely ignorant: for that some of the holy Apostles were fishermen like unto them, who nevertheless became, through the assistance of the Holy Ghost, the wonders of the world, into which they were sent forth by their Heavenly Master, to become fishers of men; which world they enlightened by their wisdom, and restored from the paths of darkness and errour, unto the glorious day of truth and holiness. But that, so far from saving time, as they seemed to imagine, they would be required to a much more punctual observance of religious ceremony; for that every day, and every hour in the day, they would be called on to prostrate themselves in prayer before the Lord—to whom every seventh day was to be wholly devoted, in commemoration of

his having rested on that day from the great work of the creation.

They replied, that what we had been saying might, for all they knew, suit very well with white people, or with those who had nothing else to do, like their Brahmans; but that they were sure their families would starve, if they did what we told them:—and hereupon taking up their baskets, they hastened away.

Then, one of the most respectable looking men from among the crowd who still tarried around us, rose up and said— You see, sirs, that your doctrine, although it may be very proper and very good in Europe, does not suit with us Indians: our countries, our customs, our persons, are different—then why do you

give yourselves so much trouble in endeavouring to fit on a garment, which can in no way answer the end proposed?

To this we replied, that Christ died for the sins of the whole world; inasmuch as the whole world, through the first man's transgression, was condemned to everlasting punishment by the justice of the ALMIGHTY CREATOR; and that, without doubt, all would so have been punished, had not Christ interposed his precious life for the salvation of mortals—That as the disciples of Christ, it was our duty to preach up his doctrine; endeavouring thereby, to save sinners from the wrath to come, and rescue them from the power of the Devil, who claimed the entire sovereignty of the heathen world, and who could only be success-

fully opposed, by the arms of grace and faith, which Christ had bestowed on his followers.

Whereat one asked, why we did not drive this Devil out of the country, if we wished to render them any effectual service, seeing that he was so dangerous a creature as we represented him.

We said, that if they really wished to be released from the power of the Devil, they must believe in Jesus Christ, the only begotten son of God, and follow the divine law delivered by him; which would soon enable them to drive the Devil and all his works out of the land.

He then inquired whether the Devil ever made his appearance in our country.

We replied, that he was but too busy there; for that, notwithstanding the constant exhortations of our holy priests, there were very many who delivered themselves up entirely to the Devil's suggestions, to work all kinds of iniquity.

How then, said he, can you two possibly expect to succeed in driving the Devil out of this country; when he still maintains his footing in your own, notwithstanding the united endeavours of so many of your holy Brahmans?

We answered, that the Devil was only to be overcome by fighting up against him stoutly; and that if we could but get them to be in earnest in their endeavours to oppose him, we doubted not but that he would be conquered in the end.

Well, sirs, replied he, if you first go and drive this Devil out of your own country, we may hope that you will be able to succeed in expelling him from ours—in the mean time, we do not think it very proper, or decent, for you to go about among us, upbraiding us with our imperfections, calling us heathens, and stigmatizing us with all kinds of opprobrious names; when, for all that appears to the contrary, even by your own account, the Christians of Europe are little better than ourselves.

We took no farther notice of this, than by praying for all their conversions.—But an aged Indian arose, and rebuked the last speaker; telling him, that it was not for ignorant men like him, to pretend

to judge and advise others in these matters: that we were wise men, who doubtless understood what we were about; although, to their understandings, our discourse might appear incoherent and absurd. Then turning to us, he said—Sirs, do not consider as disrespectful, what the impatience of the people may lead them to utter; for we are taught by our holy Sastras, not to condemn others because they differ from us in opinion.—I much fear, that you judge too hardly of us Malabarians; for although not near so good as we ought to be, yet are we, I hope, something better than what you seem to take us for. We have among us many holy men, who lead most exemplary lives, and become, in the course of time, so pure and abstracted from earthly

dross, that they hold mental conference with our god Brahma, who reveals to them the will of the Great Almighty ONE.

We replied, that it was our wish to speak to them with all civility; yet, that the sanctity of others, could not, they must be well aware, be of any service to them, who were all in the high road to perdition; and that unless they every one of them turned from their idolatrous practices, and clung to God, through the tender mercies of the blessed Lāmb, they would assuredly perish hereafter. That, as to their god Brahma, and indeed all their other gods, they were a set of brutes, or rather devils, which their Brahmens had set up in the form of stocks and stones, and persuaded the people to worship; for which, both they and their

his son Jesus Christ, and which alone could enable them to escape the everlasting torments of Hell-fire in the next world.

One of them then asked, what kind of a place Hell was, and where it was situate; and inquired if any one had come back from it, to acquaint us Europeans with its particulars, of which we seemed to be so well informed; or if any of us had ever been there.

But before we could make him a reply, a venerable Brahman, passing near, and observing the crowd, came up to us, and addressing us, said—Why, sirs, do you distract these poor people's minds, by talking to them of things which they cannot understand; thereby

occupying their time, and withdrawing them from that labour, by which alone they can procure a maintenance for themselves and their families?—They are altogether ignorant of these matters, and unfit to argue with you on the nice and subtle points of doctrine; with which, indeed, it is better for them to remain unacquainted. Then turning to the people, he commanded them to go and mind their several employments, and be careful to act honestly and uprightly in this world, which was much better than disputing with foreigners about their religious opinions:—whereat, they all dispersed.

Then again addressing us, he said—Sirs, if you wish to be made acquainted with our doctrine, and have it's general

scope and bearing explained to you, I would advise you to come to our temple, in the neighbourhood, where the most learned Brahmans in this part of the country, will be collected together to morrow, for the performance of some solemn ceremonies, in commemoration of certain important events in our history.—These will, I am assured, readily answer all your questions; and gladly enter into an amicable conference with you, as to the dispensations which the GREAT GOD has vouchsafed to man, in this part of the world.

To this we replied, that nothing would afford us greater pleasure, than an opportunity of entering into such a conference.

Well then, said he, as to morrow

will be too much taken up in our religious duties, to allow us sufficient time to discourse on this subject, and as you may wish some little interval to prepare yourselves for the occasion, I propose that you come to us on the following day; — and I will venture to promise you every attention and respect, which your apparent motive for coming among us entitles you to receive at our hands.

We assured him, that we would not fail; and commending him to the care of the Almighty, through the merits of our Lord and Saviour Jesus Christ, we took our leave.

SECOND CONFERENCE.

EARLY on the morning appointed for the conference, my companion and myself humbled ourselves in prayer before the Lord; and devoutly begged, that as he had been graciously pleased to endue the primitive fathers with miraculous powers of persuasion, so he would deign now to impart some portion of his heavenly Spirit unto us; giving our speech to fall, like the blessed manna from Heaven, on these heathens; carrying conviction to their souls; and thereby gaining fresh honour and triumph to his

glorious cause, through us, his humble instruments.

We arose, joyfully assured in the strength of the Lord; and sallied forth, like Sampson against the Philistines, to attack and overthrow the vain abominations of these heathen nations.

On arriving at the temple, from whence one had been sent to conduct us, we found a great number of venerable looking Brahmans and others assembled, who received us with great courtesy and respect, and conducted us to the most honourable seats.

Then, he who appeared to be the most ancient among them, and to whom the others seemed to look up with great

veneration, addressing us, said—That they understood from their brother (the Brahman who had invited us to the conference) that we were desirous of entering into an amicable discussion with them, as to the nature and attributes of the Deity, and the various revelations of his will to mankind, through which alone we are capable of understanding what is acceptable to him.

We replied, that such was our wish: and farther observed, that we had left our own country, which was at a very remote distance, and encountered various difficulties, dangers, and hardships, for the sole purpose of coming here and instructing them in the only true revealed will of God, by which alone, the road

of salvation was clearly pointed out to man.

He said, that our motive was praiseworthy, and entitled us to their gratitude, whatever opinion they might hereafter form as to the correctness of our doctrine. He then asked us, in what manner we would wish the conference to be conducted—suggesting, that as we were already well acquainted with the Brahmanish rituals, but as they were ignorant of ours, it would be better for us to explain to them, in the first instance, the nature of our own religion; and then, exhibit such objections to their doctrine or practices, as we might think fit—leaving it to them to answer our objections by sufficient reasons, or else

to combat them by inferences and arguments drawn from our own system.

This plan we agreed to, as the best that could be adopted.—And accordingly, after exhorting them all to attend to the words of salvation which we were about to utter, we proceeded to explain to them the whole scheme of Redemption.

We described the creation of the world, and man's happy state therein; his eating of the forbidden fruit, to which he was tempted by the woman, (who had been previously formed of a rib, which God took out of the man's side whilst he was asleep,) and their consequent expulsion from the beautiful garden of Eden;—together with God's tre-

mendous curse denounced on all their posterity on that occasion, as a just punishment for this their first transgression.

Then we described the state of idolatry and wickedness, into which the human race degenerated; which was so great, that God at length determined to destroy them all by a mighty flood — This he did, with the exception of one good man and his family, who were preserved to repeople the Earth.

Then we explained God's tender mercies to mankind, through the interposition of his only son Jesus Christ, who took the sins of the world upon him, and offered himself as a sacrifice for man's transgression.

Then we told them, how God had chosen out the Jews from all the rest of mankind, for his favoured people;—to whom alone, he delivered his ordinances; and in whose temple he took up his residence on Earth.

Then we spoke of the sublime mystery, of Christ's descending from the right hand of his Father, who is in Heaven; and entering, by the assistance of the Holy Ghost, into the womb of the Virgin Mary, who brought him into the world in the form of a man, as was foretold by all the Prophets. Also, how he sojourned as a man many years among the Jews, instructing them in all holy knowledge, which they nevertheless refused to receive at his hands, and at length put him to death on the cross.—

And how, by this his death, the world was redeemed from sin: God having consented to receive the blood of his only son, as an expiation and atonement for the wickedness of mankind, by whom this precious blood was shed.

Then we went on, and explained the nature of the Christian doctrine;—how it was at first persecuted, and how it at length triumphed over all opposition; being destined by the Almighty and his Blessed Son, to become, in process of time, the only religion on the face of the Earth.—All this, and very much more, which the Christian reader may readily imagine, did we explain to these poor ignorant heathens; who listened with great attention, and occasionally took down parts of our discourse in writing.

The ancient Brahman who presided, then addressing us in reply, said—You have indeed, sirs, spoken of great and incomprehensible mysteries, which do not a little excite our wonder and admiration: but you seem to have adopted a plan, which our wise and revered forefathers followed; that is, delivering your instructions in allegory or fable—which plan we still adhere to; endeavouring thereby, to render the sublime truths of religion, intelligible and familiar to the vulgar conceptions of the ignorant. Now, sirs, it is not this plan, which we wish to follow with you—you are wise men, whom the Almighty has endowed with an extraordinary degree of judgment; and it is therefore to your reason and to your judgment, that we wish to address ourselves, without mystery or deception;

only begging you to be equally frank and explicit in return—thus making that reason, which we have mutually received from our great Creator, the umpire between us.

We replied, that he had spoken fairly and candidly; but assured him that there was no allegory or fable in what we had set forth, as might easily be proved to all their satisfactions.—But, said we, you speak of the Almighty, as if you really worshipped him; now how can this be, when we see all around us heathenish temples and idols, to which you offer sacrifices, and in which you commit all kinds of abominations.

To this the ancient Brahman replied—You must not, sirs, imagine that we

adore a number of gods; or that we worship the idols which you see in our temples.—We believe in and adore ONE supreme, omnipotent, self-existent Being: in whom all things exist that do exist: who is the great Cause of causes; and infinitely beyond all human comprehension.—But we believe also, that this Supreme Intelligence, has delegated certain emanations from its own essence, to superintend the affairs of the creation: these have at various times appeared in the world, and communicated large portions of divine wisdom to holy men, for our instruction and guidance. The principal of these, we desiguate Brahma, Vishnow, and Seeva; whom we consider as representing the three powers of creation, preservation, and destruction.—These, we consider as intermediate links

between us and the ONE SUPREME; and we hold them entitled to a large degree of veneration, inasmuch as they are emanations from the Divine Essence, into which they will again return in the fulness of time.

But, said we, this does not account for the number of idols we every where see.

True, sirs, he replied.—And in the eye of reason, it were perhaps to be wished that these had never been had recourse to; for the ignorant are too apt to mistake their meaning, and offer their worship to the image, instead of extending it to the Deity, whom the image is intended to represent.—This, said he, is the defect of human nature: and, alas!

there are always interested persons, ready enough to take advantage of this defect, and turn it to their own account: hence it arises, that many errours and imperfections have crept into our religion, in its transmission through so great a number of ages.—These, the impartial among us sincerely lament; but the ignorant and vicious rejoice therein.

Our forefathers, finding how difficult it was to fix the thoughts on any thing that was not represented under some visible symbol, set up these images, for the purpose of confining the attention of the people, and leading them on to the contemplation of the Divine Invisible Essence.—This alone, is the origin of the images which you see in our tem-

ples; and in this light they are still considered by the rational and well-informed.

Were all mankind to join in the simple adoration of ONE SUPREME GOD—the infinite in goodness, wisdom, and power; and worship HIM in spirit and in truth—who can doubt but that it would be more grateful to his exalted nature, than the numerous and contradictory ceremonial observances, which now prevail over the face of the Earth?—But human nature is too imperfect for this.—Yet, as long as men lead good moral lives, God will assuredly pardon their other failings and ignorances, which he knows to be rather errours of the understanding than the heart.

To this we replied—What you offer as an excuse for worshipping idols, is absurd and ridiculous; and clearly shows the miserable state of ignorance and errour into which you are fallen: for is it possible that any sensible man could fall down and worship a stock or a stone, cut into some particular form, as we see you do every day?

He answered—I before explained to you, sirs, that we did not direct our worship to these images; but that we merely considered them, as sensible or visible representations of the Deity—which, being placed before our view at the time we prostrate ourselves in prayer, help to prevent our thoughts from wandering, and enable us to fix our whole mind and attention on the

divine object of our worship. But, said he, I am of course to infer, from your great abhorrence of images, that Christians never admit them into their temples; and in this I think they are right, if they can hit upon any other expedient to fix the attention of the vulgar—a thing that we find some difficulty in accomplishing, even by the intervention of these sensible objects.

We replied, that he did us justice in speaking of our abhorrence of this image worship, which we considered as being fit only to be addressed to devils. But that, as to its being admitted at all by Christians, we lamented to say, there were some who had so far departed from the purity of their faith, as to be little better than reprobate heathens in this respect.

What, said he, are there some of you Christians then, who worship images?

We replied, that we did not say they absolutely worshipped images; but that in some Catholic countries, they made so much use of images and other mummery, that they were become little better than idolaters.

And are Christians of this kind, numerous among you? said he.

Alas! we replied—much more numerous than the reformed part of our persuasion; who were for many years, and indeed are now, persecuted by them, even unto death!

Then, these Christians, said he, con-

sider you in the wrong, it would appear, by their persecuting you as you describe.—Would it not have been better and more advantageous for you, to have settled this point among yourselves, before you attempted to convert others to your faith?

To this, we answered, that the Christians alluded to, might perhaps consider us in the wrong; but that we were sure, they were in the wrong.

He asked, how we knew that; and why they might not be in the right, as well as we—more especially as they were the most numerous.

Because, said we, our holy books are taken by us as the only standard of our faith; and they follow the lying

legends and absurd reveries of saints and martyrs.

Have not they, he asked, the same holy Sastras for their guide that you have?

We answered, yes—they certainly had.

How then, can they and you think and act so differently, replied he, if you both have the same authority to go by?

We replied, that the Devil had been very busy with them, in turning them from the right way; and in perverting the holy blood of Christ (of which we drank pure) into foul and corrupt abominations, which stank in the nostrils of the Lord.

Surely, said he, you do not mean what you now say — you cannot possibly drink the blood of your young God, whom you killed!

We replied, that we constantly did it; and that it was Christ's last command to his disciples, that we should ever do so in remembrance of him.

On this, all the heathen rose up — making signs of the greatest abhorrence; for there is nothing which these poor deluded creatures so much detest, as the shedding or touching of blood; and they thought we meant real blood, when we spoke of the sublime institution of our most holy sacrament. But perceiving their errour, we exclaimed — Hear, O ye

people!—do not let your vain and foolish imaginations carry you away from the saving light of Christ's blessed dispensation—the blood we speak of is not real blood—it is wine; which the devout and reformed Christian only considers as a representation of the blood, which Christ shed for us on the cross: and which those Catholic Christians only, of whom we were just now speaking, consider as being really the blood of Christ.

On this, they again seated themselves—and the same venerable Brahman, turning to us, said—Truly, sirs, these things are infinitely beyond our comprehension; and as Christians themselves do not all appear rightly to understand them, it cannot be expected that we should—let us therefore, if you please,

turn to some other part of your doctrine, which may be more easily explained; and which may perhaps help us to understand this.

We replied, that we would readily comply with his request.

Well then, sirs, said he, it appears from the history which you gave us, at the commencement of our conference, and from frequent allusions which you have since made to it, that you found your religion on the written evidence contained in certain holy Sastras — now, as we do the same, we wish to know how these came to you, and by whom they were delivered.

We answered, that what they called

their holy Sastras, or divine books, were in fact nothing but idle fables and absurd stories, altogether unworthy of belief — but that our holy books contained the words of eternal life, and were delivered to us by God himself.

It is hard, said he, to stigmatize all other religious books, as lies and fables, because they somewhat differ from your own: there are, I confess, some parts of our holy Veda, which are hard to be understood, and even apparently unreasonable — but is it not the same with you? — might it not, for instance, be considered as most improbable, that a man who was born of mean parents, and ignominiously executed as a public malefactor, should really be the son of the living God, and the saviour of the world? — and is it not equally unreasonable and improbable,

that man's killing this only son of God, should induce God to forgive man any other sins, which he might have com mitted? — but we must not attempt to reason on these high mysteries, which can be received but by faith alone. Neither is it our intention to quarrel with you, sirs, or to speak slightingly of books, which you say you derive from such high authority.—We know, that the Supreme Being is infinite in power, as in wisdom; and that he may have caused one kind of doctrine to be revealed to you Europeans, and another to us Malabarians, seeing that we are altogether so different from each other: but still, the object of both is the same, although we set about it in a different manner. Like various roads leading to the same town, do the various systems of religion in the world all ... in the worship and praise of one

Supreme Being—from whom they all flow, and who is alike the object of all.

We conjured them, in reply, not to deceive themselves by trusting to their false Sastras, for that God had delivered but two laws to the world—one of which was written with his own hand, and given to the Jews by his servant Moses, and the other promulgated to mankind by his only begotten son, our Lord and Saviour, Jesus Christ.

He answered—We agreed, sirs, at first, to make that reason, with which the Supreme Intelligence has furnished us, the umpire in this our controversy; and the test, by which the various evidences and arguments of each should be decided—do you still agree to abide by this?

We told him, that we certainly did.

Then, said he, you informed us, that God himself delivered your Law. — How are you certain of this?

We asked him, which of our laws it was that he meant — the Mosaical or the Christian.

Either, said he, for they must of course be both perfect, inasmuch as they were both equally derived from the source of all perfection.

We told him, that he was mistaken; for that they were very opposite in their natures. That one related solely to the Jews, and made no particular mention of

a future state; but merely promised them temporal rewards or punishments, according as they observed or disobeyed it's injunctions. But that the other was intended for all mankind, who were promised immortal life and happiness hereafter, if they believed and followed it.

And do you believe, said he, that both these laws came directly from God?

We replied, that we certainly did believe it — nay more, that we were sure of it! and that we should be condemned to suffer indescribable tortures in the next world, if we did not believe it.

But, said he, how can that be? — or

person's belief is not at his own disposal. I cannot, for instance, believe that stone to be an elephant—and you, it appears, cannot believe, that wine is blood.

In reply, we said, that were it necessary to our holy religion, we would believe this or much more; for that we were the creatures of God, who had been graciously pleased to elect us his chosen vessels, and to strengthen our faith in his sacred word.

But, said he, as both the laws you before spoke of were delivered by God himself; and as they differ in so many points as you say they do;—how can you so act, as not to break some of God's commandments; seeing that the obeying one,

may be disobeying the other of these institutions.

We replied, that it was true the laws differed on many points; but that the last, which was delivered by Jesus Christ himself, was infinitely superior to the other, and the one which we made the standard of our obedience.

Well then, said he—let us confine ourselves to that.—What proof have you, that it was written by God?

We answered, that it was not written by God, but was delivered by his only Son, who appeared personally in the world for that purpose.

He asked, how long ago, and in what

part of Europe this great event took place.

We replied, that it happened about seventeen hundred years back: but that Christ did not appear in Europe, which was deemed unworthy of his presence; but among the Jews of Palestine, his countrymen.

Then, said he, these Jews, I suppose, were witnesses of his presence, and believed in the divinity of his mission; and afterward made it known to you Europeans.—But how are you certain they did not tell you falshoods?

We told him, that so far from this being the case, the Jews themselves, notwithstanding the mighty miracles which

they beheld, and the divine instruction which they received from Christ, did not believe in his holy doctrine, even unto this day; although they had been previously taught to expect his coming, by numerous prophecies and particular revelations from God himself.—But they were ever a perverse and stubborn people, and not only refused to receive their Saviour, who was sent to them immediately from God his Father; but they absolutely put him to death on the cross, as a blasphemer and impostor.

And yet, said one of the Brahmans who stood near, you just now told us these Jews were God's own chosen people, with whom he resided, in preference to all the rest of the world.

But, said the elder Brahman, if these Jews, who must have seen and heard, did not believe — how is it possible, that you and your forefathers, who neither saw nor heard, could believe?

We replied, that though, as he said, we had neither seen nor heard — yet were we not without sufficient evidence in God's holy Word; for that he had been graciously pleased to leave it in writing, for our instruction.

He asked, if this law was written by Christ, or by God himself, as that was which Moses had delivered.

We told him, that Christ had left no law of his own writing; but that after

his death, he had inspired his Apostles with the Holy Ghost; and they had subsequently committed his instructions to paper, for the benefit of posterity; and strengthened and augmented them by their own excellent precepts and revelations.

He asked, who these Apostles were.

We said, they were twelve men, whom Christ had selected to attend him, as his witnesses on Earth.

He inquired, if they were learned men, or of high rank.

We replied, that they were neither the one nor the other; but for the most part poor, illiterate, labouring men.

And the written testimony of these men, said he, is the *only foundation* on which you build your faith; in opposition to the positive evidence borne against the fact, by all the Jewish people, who were the immediate witnesses of every transaction?

We replied, that it was the chief foundation. — But that as to the opposite testimony of the Jews, we counted it of no avail, for the Lord had rejected them, and purposely hardened their hearts against the divine truths of the Gospel.

But why, said he, should the Lord so harden their hearts, as you say, when it would have been for their eternal advantage, as well as for the honour of the re-

ligion which he was then revealing through Christ, had the Jews been brought to believe in it?—Is not this contradictory to the apparent wisdom and goodness of God, which seem at all times to be directed to the welfare of his creatures?—And besides, did you not just now tell us, that God had especially prepared the Jews for Christ's mission, by particular revelations and prophecies? And if, with these extraordinary advantages they did not believe, how could the rest of the world, with whom no such pains were taken, possibly believe?

We replied, that however contradictory this might appear to his narrow faculties, we could assure him, that it was most undoubtedly the case: for that it

was so declared in our Holy Scriptures, which could not err.

Well then, said he, you of course have taken especial care, that no deception has been practised on you with regard to these; and are sure, that the Apostles really wrote what is imputed to them; as well as that they wrote only, what they were instructed by Christ to write; for this must be a most important consideration with you.

We said—It is generally believed, that the writings, which we attribute to the Apostles, were really composed by them—at least, with but little exception: and that, although some interpolations had crept into the original text, yet

it was in the main genuine; and as such, firmly believed by all true Christians.

I cannot, replied the Brahman, but greatly admire the strength of your faith, which seems to rest so firmly on such slender authority. But, said he, the weight of years presses heavy on me; and I see there are many of my brethren, who would wish to ask you questions — and who will be ready in return, to answer any that you may propose.

A very respectable looking Brahman, who sat near to us, at this time arose and said — We all of us feel greatly obliged to you, sirs, for the patience with which you have listened to, and the readiness with which you have answered our questions; and beg that you will permit

us farther to inquire respecting two or three points.—To which we readily assented.

Then sirs, said he, you have frequently spoken of a future state; in which reward will be distributed to the virtuous, and punishment to the vicious.—In this, we also believe; for it is consonant to reason, and the doctrine contained in our holy Sastras. But then, you seem to go beyond us, and assert, that the punishment inflicted in the next world, for sins committed in this, will be eternal.

We replied, that it would most certainly be eternal.

But, said he, this does not seem to square with the justice and beneficence of

the DEITY.—Man is placed in this world but for a few days, as it were:—does it not then appear unreasonable, that the punishment for any transgression committed in this transitory state should be extended to eternal duration hereafter?—Our holy Veda teaches us differently: we there learn, that there are different degrees of punishment in the next world, according to the different degrees of vice exhibited in this.—But we believe, that the Supreme Deity is too just and merciful, to punish indiscriminately and eternally, for any transient transgression committed by his creatures here.

We replied, that the torments of Hell-fire were unquestionably eternal: for that they were declared to be so by the Son of God, who had himself

descended into Hell, and consequently must know.—And that as to what he said of their Veda, it contained nothing but lies, in which all those who put their trust would certainly perish.

And is there no way, he inquired, to escape this tremendous punishment, but by becoming Christians?

We told him, that most certainly there was no other sure way; for that man is an enemy to God by nature; and, as a child, born the inheritor of God's curse, and subject to the eternal torments of Hell-fire. That nothing could save him from the Almighty's just vengeance, but the full knowledge of his own miserable condition, and an entire turning of the heart unto Christ, as the Redeemer of

mankind — through whose mediation alone, without any assistance from his own merits, it was possible for him to be saved from the wrath to come.

Alas! said he, what doctrine is this?— it comes among us surrounded with fire and desolation, and spreads the most alarming terrours through the soul!

Whereat, we were exceedingly rejoiced; and again addressing them, used our best endeavours to convince them of their wretched lost condition, and the certainty of their damnation in the next world, unless they threw themselves on the tender mercies of Christ the Redeemer.

On this, a reverend Brahman arose, and

addressing us said, We believe, sirs, that you are in earnest in what you say; and that you have not so spoken, in order to frighten us into your persuasion.—I must however tell you, that we have, in every day's experience of the goodness of our almighty and beneficent Creator, too firm a proof of his divine protection and paternal kindness towards us, to be alarmed by the dreadful denunciations of his wrath and revenge, which you have painted forth so strongly.

You talk, said we, of the Almighty, in very fine words, as if you knew any thing about him—but the fact is, that you are ignorant of all his ways, and no part of his grace abounds in your hearts. Instead of worshipping him in spirit and in truth, through a lively faith in Christ

Jesus, his only son; you run away into all kinds of foolish notions — setting up images; and offering sacrifices; and performing tedious ceremonies — all which are an abomination to the Lord; and from which accursed practices if you do not depart, you will most assuredly be plunged into the everlasting torments of Hell-fire.

He replied — We have attentively listened to all you have said; and carefully abstained from speaking disrespectfully of the faith which you profess — for we are taught, not to despise another, because he differs from us in religion; since all religion comes from God. We should therefore have been glad, had you thought it right to do the same; although as strangers, we are far from quarrelling with you

for speaking what you think — but something else is requisite, beside the decrying of our religion — you must prove your own to be better: and hitherto I think, you have failed of doing this.

What — said we, have you not allowed that there is only one God — and yet you worship images?

He replied, our system of image-worship was before explained to you to be in perfect consistence with the unity of the Godhead — it was at the same time candidly admitted, that many abuses had crept into our practice, through the course of ages; which all good men joined in wishing to be redressed. That similar abuses exist in your religion, you have yourselves admitted; but to what

extent, you have not told us; though we may infer, from the great divisions and animosities which seem to prevail among you, that they are very considerable. This falling off is the constant attendant on all human affairs — nothing in this world is durable — all is subject to decay. and the great self-existent Creator will, in his good time, again commission Brahma to restore all things to their original excellence.

On this, we exclaimed there was no such a being as Brahma, nor ever had been; unless, indeed, the Devil might so be called.

We do not, said he, dispute with you about the existence of Jesus Christ, although you seem to know so little about

him, or his actions—as indeed how could you, appearing as he did in a country far distant from yours; the very inhabitants of which deny all that you believe concerning him. But with us it is different; for Brahma appeared in this country to our fathers, who were themselves witnesses of all that passed, and have transmitted down to us full and authentic accounts of every particular; which unless we credit, we must believe them to be liars, which would be a very great crime.

We replied, that we had already told them these their legends contained nothing but lies and fables, invented by the Devil and his followers: which, as long as they continued to believe, they would have no chance of attaining unto salva-

tion through the glorious light of God's grace, but remain wandering in outer darkness, slaves to their own carnal lusts.

One then arose and said—If you thus condemn every thing which differs from your own particular creed, how can you expect others to show indulgence to you? —In this, you seem to be even worse than the Mahometans: for they do allow us merit in some things; but you condemn us altogether, for not believing in that which we never heard of before this day, and which is indeed, as you have stated it, in direct contradiction to our judgment and experience. Yet we do not censure you on account of your religion; but what we blame you Christians for is,

that you are for condemning all other professions but your own.

We replied, that the Mahometans were fully as bad as themselves — for that although they did not worship idols as the Indians did, yet they believed in, and obeyed the injunctions of a false prophet and impostor.

As to the Mahometans, said he, we have little now to say concerning them — many of them we know to be very good men; and they certainly have altered much for the better since they came among us; for, on their first arrival, they were as bad as you Christians, asserting that theirs was the only true religion, and striving by every means to compel us to

embrace it—latterly, however, they are become more quiet and orderly, and seem to be content with following that course which they believe to be right, without attempting to compel other people to fall into it.

We told him, that we had not come among them for the purpose of discussing the merits of the impostor Mahomet's false religion; but to point out to them their own miserable and reprobate state, and the certainty of their perishing therein, unless they laid fast hold on Christ, resting their faith entirely on him, and clinging to him, as the Redeemer of mankind, from the dreadful operation of God's original curse, as denounced on our first parents and their descendants for ever.

One here asked, what our first parents had done to draw down this tremendous curse on them—and inquired farther, if it did not seem very unlike the justice and mercy of God, to continue the operation of the curse on us their descendants, when we knew nothing either of the crime, or of those who had committed it.

We told him, that God had declared himself to be a jealous God, who visited *the sins of the fathers upon the children*—and that it was *not* for a worm like him, to attempt to fathom the ways of the Almighty, whose creatures we were, and who might do with us whatever seemed good unto himself—that our first parents were placed in the beautiful garden of Eden, where they had eaten of a fruit, which God had commanded them not to

eat; and that therefore he had denounced this curse against them and their children, and the whole world for their sakes

That is the thing, said he, to which I object, for is it not most improbable and unreasonable, that our great Creator, who is omniscient as he is Almighty, should have formed us as we are, and have given us this world as a place of residence; and then immediately have cursed it and us? and for what?—why, because the first man and the first woman, then fresh from the hands of their Maker, who had fashioned them as he thought good, and endued them with faculties and propensities according to his own wisdom—because they, so created, so fashioned, and so endued, in no part of which they

themselves had any direction, but were such as they had been made—because they, in compliance with a desire which they did not implant within them, ate of a certain prohibited fruit, which God must have foreknown they would eat, when he first created them, and endued them with a desire for partaking of it? But then, after this comes the most incomprehensible and contradictory part of all—for you say, that God, after having cursed all the world, which he had just made, on account of the eating of this fruit, would accept of no other atonement to appease his wrath, but the blood of his own and only Son, as if it were possible for that to afford any gratification to a parent——

We here interrupted him, and conjured him, for the sake of his poor soul,

not to speak in that blasphemous manner of God's holy and incomprehensible mysteries, for that the Devil was very busy in taking down an account of all that he had uttered, which would be brought forth in evidence against him at the great and terrible day of judgment.

It would have been well, said he, had you observed the same forbearance towards our doctrine, which you appear so desirous of having maintained towards your own — you stigmatized ours, as being fraught with lies and fables — we do not wish to speak so harshly of yours, although it seems to abound with notions infinitely more wild, extravagant, and chimerical, than the most incoherent of our allegorical descriptions: but we believe, that God, from whom all religion

flows, conveyed some mystical instruction, when he revealed yours to your forefathers, which you now seem to have lost sight of.

We desired them to recollect, that their religion was the entire contrivance of artful and interested Brahmans—whereas ours was founded solely on the revealed Word of God, without either allegory or fable, as we had already sufficiently proved; and was confirmed, at the time of its promulgation, by sundry great and extraordinary miracles; not only by Christ himself, but by his blessed Apostles after his ascension, through the assistance of the Holy Ghost, who, together with the Father and the Son, united in equal power and glory for ever more, constantly watched over and pro-

tected the Christian church in all parts of the world.

One of the younger Brahmans, who sat near to us, at this time arose, and made several objections to our doctrine of the Blessed Trinity, as we had before explained it to them.—We replied, that if they devoutly prayed to God, he would enlighten their understandings with his Holy Spirit, so that they would be able to comprehend and believe these heavenly mysteries.

Well, replied he, if you pray to our god, he will enable you to understand and believe our mysteries also, which will be much better for you, than stigmatizing them in the indecent and blasphemous manner you have done, which

is so very unbecoming the character of a truly pious man, who ought to judge harshly of no persuasion, but look with an eye of charity on all.

On which, the venerable Brahman, who presided, rebuked him for his intemperance, telling him, that it was not for him to assume the province of judging others; for that the Deity alone, with whom all judgment solely rested, knew who was right and who was wrong.

Then, turning to us, he said, I have listened, sirs, with great attention to your discourse, from which I have endeavoured to collect the scope and bearing of your doctrine—but there is still a very important point, on which I must request farther explanation; as the man-

ner in which you have occasionally alluded to it, leads me to an inference, that, if correct, would, in it's consequences, be dreadful indeed.—What, sirs, I wish to ask you is, whether, in your opinion, we Malabarians cannot, as we now are, so act, as to render ourselves acceptable to the Deity.

We replied, that it was impossible to perform truly good and virtuous actions, which were alone acceptable to God, without the knowledge of his Divine Will, as contained in the Christian scriptures, which we now preached to them; and which were therefore assuredly necessary unto salvation.

But, sirs, said he, are you aware, that there are among us many holy men, who

adore one supreme, intelligent, self-existent Being — without the intervention of images — and who are scrupulously just in all their dealings, charitable to the poor, and piously careful of their parents and relatives? — will such men as these, be doomed to that dreadful and everlasting punishment in the next world, which you have before so terrifically described?

We replied, that such men were certainly obnoxious to the curse denounced against the progeny of sinful and disobedient man, which could only be obviated by God's electing them unto grace, through the interposition of his son Christ Jesus, our Blessed Lord and Saviour — by a firm faith in whom, and an entire reliance on the efficacy of his atonement

and mediation, we could alone hope to escape the dreadful torments of Hell-fire.

Then said he, you think that it is by the strength of his faith, and not by his virtuous conversation, that a man will be saved.—Well, sirs, he continued, we look to you, and your religion, with great respect, and believe, notwithstanding what you have to day told us, that it contains good and wise precepts; which, if a man follow conscientiously, he will do as well being a Christian, as he would were he a follower of our persuasion.

As to the advantage of one system of religion over another, we do not presume to judge — we are very well content with our own; and it is perhaps natural for us to prefer that particular doctrine, in

which we were brought up, and which our fathers professed before us. We have all of us, whether Christian, Mahometan, or Malabarian, the same object in view — we all join in the worship of a just and merciful God! who created the world by his power; preserves it by his goodness; and governs it by his wisdom. —Into the nature of this infinitely wise, good, and powerful Being — the ONLY GOD — the primary cause of all things; and in whom, all things exist — we Malabarians believe, that all things, animate and inanimate, celestial and earthly, will be swallowed up at the end of the world.

But we do not believe, that this our merciful God, will hereafter punish any man on account of the religion, in which he may happen to be educated; or because

he is not so deeply versed in books and nice subtleties of learning, as others may be; for few only have opportunities of applying to these meditations; as the bulk of mankind are unceasingly employed, in labouring to provide food and other necessaries for themselves and their families. — Neither do we comprehend how a man's believing, or disbelieving any particular circumstance, such as the story you told us about the garden of Eden, can influence God's judgment towards him; which will, it is reasonable to conclude, be governed entirely by man's good or evil actions in this world: for that GOD, to whom all things are assuredly known, will assuredly take all things into his consideration: and as he is almighty, so will he be all-merciful towards us — his creatures and children.

On this, all the Gentiles rose up, paying us compliments on the readiness and fluency with which we had answered their questions; and adding, that they thought we must be fatigued with the length of our conference, offered us refreshments — which we, having again prayed for their conversion, and recommended them to the mercy of God, through the merits of his only son Jesus Christ, accepted.

THIRD CONFERENCE.

SOME weeks after our last conference with these idolatrous heathens, whose hearts the Lord hardened, so that they did not turn from the abominations of their ways; we were waited upon by sundry of the professors of Mahometanism — who said, that hearing how we had amicably conversed with the Malabarian Brahmans and others, concerning the great things of religion — they also were desirous of profiting by our discourse; and entreated us to afford them an opportunity of listening to our instructions,

so that they might compare the doctrines of their own faith, with the precepts inculcated by ours.

We told them, that we would with all joy and readiness grant their request; and farther observed, that if they came to us with a sincere desire of profiting by the words of eternal life, which we should deliver to them, we doubted not but that the Lord would visit them with his Holy Spirit, and enlighten their understandings, so that they would be enabled to see the errours of their ways, and escape from the abominable thraldom of that accursed impostor Mahomet and his doctrine.

They replied, be that as it might, they could assure us, that they would

come with a sincere desire to discover the truth, and a firm determination to follow it, to the best of their judgments. And after some farther conversation, as to the most convenient time for us to meet, it was determined, that the conference should take place on the following day, when those who were then present, and such others as might be desirous of listening to our discourse, would come to the house in which we resided.

At the time appointed, several of these Mahometans (about fourteen or fifteen in number) came to us accordingly, and after greeting us very courteously, which we returned in the best manner we were able—one of them remarked on the extraordinary circumstance of the followers of Mahomet and Christ meeting

to confer on the articles of their respective religions in that distant part of the world—an event, said he, which proves, that no region, however remote, is shut out from the light of God's holy dispensations.

We told him, that most certainly no part of the world was beyond the paternal care of the Almighty—but that we could not for a moment allow, that Mahometanism was one of God's dispensations; as it was more like the work of the Devil, who was constantly laying snares, and using every artifice to entrap unheedful mortals into the disobedience of God's holy Word, and the sinful worship of his own accursed impositions.

They replied, that it was their wish to

conduct the conference with all moderation and goodwill; and that, as it was of Truth, in which we were all in search—it became us all to be temperate in our discussions; and to avoid censuring others, when they perhaps might imagine they had greater reason to censure us.

After some farther conversation, as to the plan we should mutually follow in our conference, it was determined to pursue a similar course to that observed with the Malabarian Gentiles—in which we had set forth the whole scheme of the Christian faith, from the denunciation of God's curse on the race of fallen man, to the atonement offered up to our justly offended Creator, in the precious blood of his only begotten son, through

which the world was relieved from the universal operation of the Almighty's anger, and a part of it elected as chosen vessels of heavenly joy in Christ Jesus.

All this, together with the sublime mysteries and divine truths of our holy religion, did we set forth in order—earnestly entreating them to receive the heavenly doctrine, thus pregnant with the glad tidings of salvation, and throw themselves on the tender mercies of Christ, the Redeemer of the world from God's dreadful malediction, which had been brought upon it by the disobedience of our first parents, and the sinful nature of mankind in general; and from which, there was no other way of escaping.

When we had finished our exhortation,

one of them arose, and having thanked us for the interest we seemed to take in their conversion, observed, that they already professed a religion, with which they were at present entirely satisfied; and that we must first convince them of it's being erroneous, and that our own was correct, before we could reasonably expect them to become Christians.——Now, for myself, said he, I cannot comprehend that part of your doctrine, on which you appear to lay so great a stress—*viz.* that God cursed all the world, which he had just made; and that his only son was killed to appease his anger, and atone for the sins of mankind!—This I cannot understand, for this surely was not the way to redeem the world from the effect of God's curse: and how you could get to

the knowledge of it all, does not a little excite my wonder and surprise.

We replied, that the miserable and helpless state in which man was brought into the world; and the troubles and sorrows which constantly attended his sojourn in it, were sufficient proofs, without appealing to the authority of Holy Writ, of his fallen and reprobate state; and also of the rigour and justice with which God exacted satisfaction for every transgression, however small or unnoted by us—and where, asked we, can wretched man hope for happiness and salvation, either here or hereafter, but by throwing himself on the tender mercies of Christ Jesus, who, by his death and sufferings, redeemed the world from his

Father's dreadful curse, that had consigned it to endless misery?

You have, said he, drawn a very gloomy picture of this our world; and on that, you found the necessity of a redeemer for it. But it surely is not requisite to call on you to prove that this necessity does exist, when every part of the creation, in which the goodness and wisdom of our Almighty Creator are clearly evinced, most entirely disproves it. That this world, or rather mankind, are not so good, and consequently not so happy, as they might be, and as their Heavenly Father wishes them to be, I can easily believe—for his goodness and mercy are infinite.—But to suppose that he would create a world, and people it with intelligent creatures; fashioning the whole according to his own perfect

judgment — and then immediately curse the whole — appears to me preposterous in the extreme, if not blasphemous.

We replied, that however it might appear to his perverted reason, such was the undoubted fact, as declared by God himself; and which had since been farther confirmed by his blessed Son, through whose merit alone it was, that any part of the world could ever possibly attain salvation.

But, said he, if, as you say, Christ was killed for the purpose of saving the world, would not God have caused this to be plainly and distinctly understood by all the world, who were so deeply interested in the event? — Now, instead of this being the case, there are, at the present day, at least three parts of the

world, who scarcely ever heard of the name of Jesus!

We told him, that it was not for him to dictate to the Almighty, as to what was right or what was wrong; that he would, in all, act as seemed best unto himself — that although he had thus cursed the world on account of man's transgressions,[4] yet had he been graciously pleased, even before the foundations of it were laid, to elect certain portions of the future human race to himself, and to predestine them to endless happiness in Christ Jesus.

And what, said he, is to become of those, who have not been so elected unto happiness and honour in the next world?

We replied, that they would be cast

into outer darkness, where there would be weeping and gnashing of teeth, there to suffer to all eternity—and that to this wretched fate, all the race of man would have been inevitably consigned, by their justly offended Creator, had not Christ interposed his precious life, as an expiation for them; by which all those, who caught fast hold on him, were drawn up from the bottomless pit of their own carnal lusts, and wafted away on the wings of angels into life everlasting, there to dwell with the Father, and the Son, and the Holy Ghost, in fulness of joy for ever and ever.

Well, said he, this is a very enviable lot; and those whom God has predestined for it, have every reason to be satisfied with the distribution.—But that part of

mankind who are not Christians, and who consequently cannot, after the manner you describe, have been so elected in Christ unto this happiness, appear to be placed in a very miserable condition — Is there no way for them to escape so dreadful a punishment, to which it would appear they had been consigned, even before the world was created?

Greatly encouraged and comforted, by this his apparent sense of his own danger, we exhorted him to cherish such heavenly fears and apprehensions, which could not but be beneficial to his soul, and prepare it for the heavenly visitation of God's Blessed Spirit. — Then we told him, that there was one way, and only one, by which it was possible to escape this great and dreadful punishment; and that was,

an entire trust and dependence on the merit and mediation of Jesus Christ.

But how, said he, shall I be certain of this? — for if God has not elected me, it would seem, that not even Christ could save me.

We told him, that he did not consider, that God and Christ were one and the same in reality, although they had appeared distinctly.

That indeed, said he, is an important consideration; but how am I to be certain, that it is truly so?

We replied, that God had so declared; and none but atheists and impious wretches could dare to disbelieve the

Word of God—that he had been graciously pleased to select us as his humble instruments, to bear testimony of this his Word in these parts, and that it was their duty implicitly and reverendly to obey his injunctions, delivered by us.

Ay, said he, but before we do obey, it is right that we should fully certify ourselves, that the Lord has indeed so spoken.—Now it appears to me, that what you have assumed as a fact is altogether so improbable; and the evidence, which you have advanced in support of your doctrine, so very vague and imperfect—that it would betray great weakness on our parts, were we at present to credit the one, or, without farther proof, resign our belief unto the other.

We asked him, how it was possible for him to doubt the truth of God's holy Word, as recorded in our sacred books — the authenticity of which was generally acknowledged by Mahometans; and was even admitted by their prophet himself.

He replied, that it was true, many parts of the Jewish history were familiar to, and believed by Musselmen; but that it was to our application of it which they objected. The Jews, he added, resided very near the country of our forefathers, to whom their rites and ceremonies were well known. — We also, said he, know who Christ was. — He was killed by the Jews, for endeavouring to convince them of the absurd errours of their religion, which were indeed very great, and re-

sembled, in many instances, the superstitious observances of the Hindoos; excepting that they did not worship images —but then they built up a large temple; in a corner of which they said God resided, and where they worshipped, nearly in the same manner in which the Malabarians do at this day; making offerings of bread and meat to the great Creator of all things, with other superstitious absurdities. —There is, however, this great difference between them—the Malabarians take away the life of no creature in their offerings, but the Jews slaughtered great numbers of bullocks, and sheep, and fowls, in their oblations to the Deity, which were therefore the less excusable of the two.

We again asked him, how it was pos-

sible for him to know thus much of the Jewish ceremonials, without at the same time knowing, that the strict observance of them in every particular had been expressly commanded by God himself, and the heaviest penalties threatened for disobedience or neglect?

Why, said he, as to that, we believe that God did raise up, at different times, very holy men among the Jews, who received from them excellent laws and regulations, and such as well fitted their situation at the time—but they were always a perverse and selfish people; constantly quarrelling with their neighbours; and ever pretending to the exclusive favour of the Almighty, with whom they affected to hold an immediate intercourse. The last of these holy men we hear of

was Christ, whom God had endued with great wisdom, although he was born of mean parents, and lived as a very poor man; but, instead of listening to his instructions and attending to his precepts, the Jews put him to death on the cross, as a common malefactor and impostor. God at length became tired of the perverse and sinful practices of men; and to make up for the neglect of Christ, who had left no certain and established laws for the regulation of his followers, he sent his last and greatest prophet, Mahomet, into the world, to compel mankind to the observance of his law; which we, although unworthy, now profess—firmly believing, that there is one only living and true God, and that Mahomet was his prophet and servant.

We replied, that he had strangely mingled truth and falshood in his discourse; which it would not, however, be difficult to separate — that it was true; God had sent Jesus Christ, who was afterward crucified, to save and instruct the world, but that he was not, as they asserted, a very poor man; but was indeed the only Son of God — begotten of the Father before all worlds, and being of the same substance with him — and, together with the Holy Ghost, joined completely, yet distinctly and equally, in the incomprehensible Triune Godhead.

What you now say, replied he, confirms the accounts which I have often heard of the Christian Creed; and is a farther proof, that there is nothing too

incomprehensible or incredible, for the credulity of man to swallow.

We told him, that these high mysteries were not to be measured by the scale of human reason; but were to be received by faith alone; which could only be attained by the assistance of God's Holy Spirit, operating through Christ Jesus.

But, said he, unless there be some foundation of probability for faith to rest upon, it cannot remain firm or durable—then he asked, if Christ had not been born of a woman, as all other men are: and if he did not appear like a mere man, during the time he lived in the world?

We replied, that Christ had been born of a woman, but not in the way of other

men; for that his mother was a virgin, into whom the Holy Ghost entered in an incomprehensible manner, so that she conceived, and afterward bore a son — the Lord Jesus Christ, God blessed for evermore!

And who, said he, is the Holy Ghost?

We answered, that the Holy Ghost was, as we had before said, the third person in the Christian Godhead — coequal to, and coeternal with, the other two.

And what proof, he inquired, have you of all this? — and how did you get to the knowledge of it?

We replied, that Christ had himself publicly declared it; and that his holy

Apostles had faithfully recorded every particular for the instruction of posterity.

But are you certain, said he, that Christ so declared, and that his Apostles did themselves really so record it — may you not have been imposed upon in this business?

We told him, that it's being so generally believed, was in itself a sufficient proof of the truth of it, without inquiring farther: and that we were very sure we were not imposed upon.

He then asked, if all Christians believed in the whole of these particulars, as we had just now stated them?

We said, that the generality of Chris-

tians believed all that we had declared, and much more wonderful things, respecting our Lord and Saviour Jesus Christ—but we confessed, that there were some, who did not carry their belief so far; denying the Divinity of Christ, and declaring that he was a mere man, begotten without mystery, and brought into the world as other men are—yet even these believe, that he was endowed by the Almighty with a large portion of divine wisdom, and especially commissioned to instruct and enlighten the world.

And on what proof do these Christians found their doctrine, he inquired?

We replied, that, like other Christians, they founded their belief on our Holy

Scriptures, which they never failed to cite in support of their doctrine.

But how, said he, can you and they believe so differently, when you both found your belief on the same authority?

We answered, that there was a greater degree of obscurity on the subject than could be wished, or perhaps expected, in a matter so highly interesting; for that many of the texts of Scripture, which Trinitarians cite in support of their doctrine, are also cited by the Unitarians, to prove the direct contrary. But that, for our own parts, in common with all good and faithful Christians, we firmly believed that Christ is God, blessed for evermore! and that it is only by so believing in him, and throwing ourselves on his mediation

as our Redeemer, that we can possibly hope for favour or salvation hereafter.

Our holy prophet has declared, said he, that the followers of Christ, after his death, entirely perverted the doctrine which he had promulgated; and turned what was good and excellent in itself into wild and extravagant speculations, more like the idle dreams of idolaters, than a rational worship of the living God.—Christ, he continues, never declared himself to be a God—for he was a wise and good man, and well knew, that had he done so, it would have been a great crime, and have exposed him to the wrath of God as well as man: but his followers, after he had been killed by the Jews, wishing to gain themselves honour and respect among the people, held

him up as the Son and equal of God—and invented a parcel of stories and fables in support of their doctrine.—If there are any of you Christians, who have had sense enough to discover this imposition, and only believe that Christ was a good man, and a prophet of God—I should entertain a much greater respect for them, than I do for the generality of your persuasion, who place their faith in all the idle stories and absurd reveries, which have been invented by wicked and interested people; and should hope, that they would, in time, be brought to embrace the only true faith, and to acknowledge that there is but one God, and that Mahomet was his prophet.

How ridiculous is it for you, we replied, or your false prophet, to pretend to

know any thing of Christ!—has not God declared him to be his Son, and, together with the Holy Ghost, united in equal power and glory with himself for ever? Then how presumptuous is it for man, to dare to set up his own judgment, regarding these high mysteries, in opposition to the Word of God!

Another of the Mahometans here arose, and said—I beg you to be assured, sirs, that we look to you and your religion with great respect—it is indeed, in many points, similar to our own, and in the main, inculcates good and excellent moral precepts—sincerely rejoiced should I be, did it resemble ours in other respects also—but there is one great and essential difference between us, which I fear can never be reconciled—seeing that

you believe in a plurality of Gods — and we believe in ONE only, eternal, omnipotent, self-existent Being — the Creator of all things, and God of all the world.

We replied, that we did not, as they imagined, believe in a plurality of Gods — for that although the Father was God — the Son, God — and the Holy Ghost, God — yet there were not three Gods, but one God. And this, in obedience to God's holy Word, we firmly believed as a great and incomprehensible mystery, infinitely beyond the faculties of man to explain or comprehend — but which was, nevertheless, most certainly true; since God himself had declared it.

He replied, that we might endeavour, by arguments and assertions, to prove

with us, then addressing us, said — Well, sirs! if you can once bring yourselves to believe that God is man, and man is God; and that three are one, and one, three — if you consent to believe this, although you acknowledge that you do not understand it — there can be no doubt but that you may find arguments and testimonies sufficiently plausible in your own estimation, to defend it: and your sacred books will be cited in support of it, although their authors, Moses or Christ, knew nothing of the matter.

We said, in answer, that we had come to them for the purpose of turning them from the errours of their ways, and reconciling them to God, through the merits and mediation of his only Son Jesus Christ, our Lord, with whom alone rested

the power of salvation — but that they seemed to be tied and bound fast with the chain of their sins, so that the grace of God did not operate in them towards their conversion; which we sincerely lamented; and earnestly prayed to the Lord, that he would enlighten them with his Holy Spirit, without which, it would be impossible for them to have a firm faith in the blessed Jesus. — Fall down, therefore — O ye heathen! we exclaimed, in prayer to the Almighty — that he may rescue you from the darkness and errour in which you now miserably wander, and illumine you with the light of his glorious Gospel.

One of the oldest and most venerable among these Gentiles here arose, and turning to us, said, that God was all

goodness and mercy in his dealings towards us his creatures; and that, therefore, it was no less unjust than ungrateful, to complain of his government as we did — calling mankind miserable, and wretched, and condemned. And that, as to religious matters — God had, at different times, and in different ways, made his will known to the world by his holy prophets, whom he had especially instructed and commissioned for the purpose; and who had pointed out the most acceptable manner, in which we could offer up that worship and homage which was so justly due to Him, our great Creator — that Mahomet was the last and greatest of all these inspired and holy men; and that his doctrine was consequently the best — being intended to supersede that of all the others, which had

degenerated and become abominable in the eyes of the Lord; and this they firmly believed it would do in due time, when all the world would join with one accord in exclaiming — there is only ONE living and true GOD — and Mahomet is his prophet..

What an infatuation, cried we, to call that accursed impostor Mahomet, a holy man — was he not a vile and reprobate wretch — sprung from the very dregs of society; and even employed many years of his life as a camel driver? — and did he not, after that he had, by every species of artifice, cruelty, and fraud, worked himself into power — did he not, both by his example and precepts, encourage all kinds of uncleanness and licentiousness?

By no means, replied he — he rescued his countrymen from the grossest idolatry; and taught them to worship the great God of all the World — nay more — he commanded them to bring all the world into the same holy practice, and to throw down the altars of idolatry, which both Christians and Pagans had set up at the instigation of the Devil, whom he ordered the faithful to combat and destroy with fire and sword — and when he departed to the blessed region of spirits, he prepared and left, for the instruction and guidance of his followers in this world, the most sublime and perfect code of moral precepts, that has ever been given to enlighten and improve mankind.

How — asked we — did he not encourage polygamy? — and did he not

hold up the most depraved and licentious images, for the gratification of your sensual and carnal appetites, in what he called his Paradise hereafter?

Mahomet, certainly permitted, although he did not encourage polygamy — he replied — and in doing this, he adhered to customs which had prevailed from the beginning of the world, and which God himself seems to have intended should prevail, when he created it. How it may be with you, I don't know; but with us, the number of women has always greatly exceeded that of men: and it is not likely that this would have been the case, had not the all-wise Creator of the universe designed more than one woman for one man. — Besides — are there not frequent periods, when

from child-bearing and other causes, women cannot cohabit with men—and is not this desire at all times strongly implanted in man by nature?—add to this the example of men, whom you yourselves allow to have been holy and devout; Moses and David, and more especially Solomon, who was a greater polygamist than any in modern times. As to what you say of the licentious ideas which prevail respecting our Paradise — we see nothing unreasonable or unnatural in them; but, on the contrary, every thing consolatory and inspiring: and it rests with you to prove them wrong, or that your own are better.

We replied, that God had certainly so far complied with the sinful and carnal inclinations of the Jews, as to allow them

many wives and concubines; but that when Christ came into the world, this permission was recalled, and man was commanded to mortify the flesh, and cherish the spirit in all holy and devout workings and exercisings.

Yes, said he, and to do this the more effectually, you shut up your women in convents, and sent your men into deserts and wildernesses — thereby counteracting the great fundamental law of nature.

We admitted, that Christians had gone into an erroneous extreme in this respect; but observed, that a considerable portion of the followers of Christianity, at the present day, had corrected this errour, and did not allow the women to be so shut up.

But, added he, you just now spoke very degradingly of our prophet—saying that he was a camel driver and impostor.—Now, with respect to the first, it was not considered in those days a disgraceful occupation—and as to the last, you must prove that he was so, before we can believe it. We do not pretend to exalt our prophet, or make him equal to the Almighty, as you do yours; and we are, therefore, it must be granted, less likely to be in the wrong.—You say, that Christ, who was an illiterate Jew, the son of a poor carpenter, with whom he lived in labour and obscurity many years, and was afterward executed in the most public and ignominious manner as a common malefactor, for speaking against the usages of his countrymen—you say, that this person, so born, and so educated,

was the only son of the living God, to whom he is equal in power and glory!—Now, what can be more extravagant and improbable than all this?—Let our pretensions for Mahomet be compared with it: we only say, and do firmly believe, that he was a man, commissioned by the Most High, to rescue his countrymen from ignorance and idolatry—this he did—and in particular extinguished many of the very absurd superstitions and ridiculous practices, which you yourselves well know the followers of Christ had fallen into—for Christ himself left no written law for the guidance of his proselytes, each of whom was therefore left to frame one according to his own fancy; the consequence was, that there were nearly as many creeds as Christians, each exceeding the other in extravagance, and

each believing himself to be solely in the right, and all the others in the wrong; and this was the cause of constant dissension and bloodshed among them.

What, said we, do you reproach Christians with causing dissensions and bloodshed, when you Mahometans were so soon divided into factions after the death of your false prophet; who himself encouraged you to commit every act of violence, robbery, and oppression?

That interested individuals, said he, should have abused the power with which they have been invested, is not uncommon among the Mahometans, any more than among the Christians: but this did not affect the principles of our religion, which has still remained such

as it was first revealed by God to Mahomet, and by him dispensed to his faithful followers.—Whereas, you have been constantly changing your religion; which has never continued the same for any great length of time;. and which is now, even according to your own account, divided into factions as contradictory as possible—one party asserting that Christ is God, and the other, that Christ is man! Now how can these things be reconciled among you?.

We replied, that the various contradictory sects, into which we were nevertheless grieved to say that the Christian church was divided, had nothing to do with it's divine origin.—For that Christ Jesus, by whom it was promulgated, was undoubtedly the son and equal of the

living God—through whose mediation alone mankind were to look for happiness hereafter; and that he had, most certainly for some wise purpose, permitted these divisions to exist among us.

What you now tell me, said he, you told us before—but you advance nothing in proof of your assertions. That the Christian religion, as it is generally professed, abounds in many excellent moral precepts, I readily acknowledge—but does not the Mahometan do the same, and to a greater degree?

We answered, that there was nothing good in the Mahometan doctrine, which sprung from Mahomet himself; for that he had taken all the commendable parts of it from the Christians, and put them

off on his followers as the revelation of God to him—thus making himself an infamous and blasphemous impostor.

This, he replied, I can by no means admit—but allowing, for the sake of argument, that he did so—what does it signify, as long as correct morals are inculcated, how or whence they come?—the effect will be the same.

We said, that he viewed these things in a very erroneous light, and seemed to talk of moral obligations, in the same style that the heathens of old did, whereas nothing could be farther from the truth; for that all alms, sacrifices, and what are commonly called good works, do but draw down the anger of God, unless they are performed in compliance with his

blessed will, as revealed unto mankind by his only Son, our Lord and Saviour, Jesus Christ.

At this, another of them, addressing us, said—If it were possible for what you have now stated to be correct, sirs, how hard and unjust would it seem to bear on the larger portion of mankind?—but this, we believe to be impossible, because we think it impossible for the great God, who is alike the Father and Creator of all—to be unjust or partial to any of his creatures.

In reply, we said, that we had before told them, that man could have no knowledge of God, or of what would be acceptable to him, but through the assistance of his revealed Will, which was only to

be found in the sacred books of the New and Old Testaments—and that unless they applied to this fountain-head of all heavenly knowledge, they must assuredly wander on in darkness and errour, to the eternal destruction of their immortal souls.

But, said he, you Christians do not seem to be agreed as to the interpretation of these sacred books, and you cannot all be in the right.—We have been told, that you differ very much from the Portuguese, in your religious observances; and indeed we are glad to find that you do not practice, at least in public, the absurd and idolatrous ceremonies which they make use of—yet they are Christians as well as you—are they not?

We said, that the Portuguese, and all the Roman Catholics, were rather nominal than real Christians; for that they had transferred that worship and honour, which was alone due to Jesus Christ, unto Popes and Martyrs.

Ay! said he, I fear this system of transferring is too common among you Christians; for most of you seem to have transferred that veneration, which all mankind owe the one Almighty, the sole object of worship, adoration, and love, unto the man Jesus — and thereby perverted what was perhaps good in itself, into an offensive and idolatrous system.

We told him, that it was highly indecent and improper for him to speak of

our most holy religion in the way he had done: and observed farther, that we had come to them for the purpose of instructing them, and releasing them from their present darkly ignorant and reprobate state; and not to listen to their fanciful and absurd notions of these matters, which they were totally incompetent to discuss; being blinded by the precepts and example of their false prophet.

An elderly and very respectable looking man, who sat near to us, here begged us to excuse the intemperate heat of his companion, which he hoped would not interrupt the harmony of our conference. —And on our beckoning to him to proceed —he asked us, what Christians in general thought of the Mahometans?—and if we imagined, that a Musulman, who

lived up to the precepts of his prophet, would be saved in the next world?

We replied, that it was hard to say who would be saved hereafter, for that strait was the gate and narrow the way leading unto salvation; but that it was the general belief of all pious and sincere Christians, that there was no salvation out of Christ; as it was through his tender mercies and powerful intercession alone, that the operation of God's curse could be averted from mankind, and the heavy penalty incurred by their sins atoned for.

One here inquired, how many different sects of Christians there were, and what it was that occasioned such a diversity of opinion among them?

We told him, in reply, that the answering these questions could not be a matter of any benefit to him — that God, taking compassion on their condition, had sent us to preach the true Gospel to them, and make them acquainted with the words of eternal life; and that therefore they had nothing to do with the errours and opinions of other professed Christians; seeing that we delivered to them the true and reformed doctrine of Christ, which they ought to embrace without hesitation.

He again asked, if our doctrine, which we called the reformed doctrine, was the same which Jesus had preached to his countrymen the Jews, and if all other Christians acknowledged it to be so?

We replied, that our doctrine was most

certainly the same which Christ had preached; and that we called it reformed, because of it's being cleared from those errours and abuses, which had been introduced into the Christian church by wicked and designing men — but we were sorry to add, that by far the greater number of Christians were still wedded to these abominations, and looked upon our doctrine as a schism from the true faith.

An aged and very venerable man, possessed of a commanding and highly prepossessing appearance, who had hitherto sat silent, apparently listening to our discourse with great attention, here arose; and turning to us, said — I perceive, sirs, that no new light is likely to be thrown on the subject by continuing the discussion — each side has advanced arguments

and assertions, to which the other has neither bent it's conviction, nor granted it's assent — objections have been started, to which no satisfactory answers have been returned; and opinions maintained, in direct contradiction to the dictates of common sense and experience. — That such will ever be the case in discussions of this nature, I have long learned to consider as certain; for I believe there is no religion but what has some favourite tenet, some particular point, behind which it's professors intrench themselves, and defy the attacks of it's adversaries.

All religions spring from the same source — the desire in the creature, of doing something acceptable to the Creator. — In various countries, various practices prevail, many of them in contradic-

tion to each other, yet all governed by the same motive, all directed to the same object — for is there a human creature, in the wild regions of Tartary, or the trackless deserts of Africa, who does not in some shape acknowledge a Supreme Being? or who does not in some manner endeavour to propitiate the Deity, which his every sensation tells him does somewhere exist? — Assuredly no. — The ignorant savage approaches the rude temple of his wooden idol, with the same feelings, and for the same purpose, that the Jew sanctifies the "Holy of Holies," or the Catholic Christian prostrates himself before the Host.

I have spoken of the origin and motive of religious worship, such as it has ever universally prevailed over the face of the Earth —

of the particular distinctions and modifications into which it has been formed by the virtues and the passions, the wisdom and ingenuity of mankind; or of the peculiar characteristic of each sect, it would be endless to speak — all have their excellencies — all have their failings — and all think their own the only true mode. This would be matter of little consequence, were each quietly to follow his own creed, or only to change it for such other as his reason might point out to him as being preferable — for the united worship of all, like the varied tones of a musical instrument, would unite and blend into one harmonious song of praise and love! — but, alas! the spirit of conversion, too often accompanies a firm belief in any doctrine, and the zealous bigot, rushing forth, with the ensigns of his religion in one hand

and destruction in the other, spreads death and confusion among his fellow-creatures around, by way of rendering himself acceptable to the Deity!

You may, perhaps, sirs, be surprised to hear me speak in this manner; and probably think that such sentiments are not very common or becoming in a Mussulman — but know, that though born and educated a Mahometan, I have not confined myself to the Mosque of our prophet — I was early smit with the love of Truth; and some inconsistencies and obscurities in our practices and opinions, which I could neither understand nor believe, determined me to search for it elsewhere than in the reveries and expositions of our priests. — To this end, I mingled with the Hindoo Brahmans, and learned

to admire many of their sublime and lofty *conceptions*, and excellent moral precepts, at the same time that I smiled at their puerile and extravagant mythological fictions. Among the followers of the Grand Lama of Thibet, I first learned how nearly ignorance and superstition are allied: there, in defiance of common sense and experience, and the immediate evidence of their own observation, they believed that the Lama, a mortal, never died; but that he was so nearly related and intimately connected with the Deity, as to be endowed with an eternal existence. Thence proceeding through China, I passed on by sea to Europe, curious to observe the opinions and practices which prevailed in that enlightened part of the globe—after traversing it's various kingdoms, and minutely examining whatever

appeared to be deserving of notice, what was the result of my inquiry?—why a conviction, that the same desire to expel common sense; the same proneness to embrace whatever was marvellous or unintelligible; the same species of superstition, although differently modified—prevailed here, to an equal extent to what I had seen in other countries—but here it was the less excusable, because here the people were more enlightened by general knowledge.

The religious system of Europe, was at that time split into two grand divisions; one under the Pope of Rome, and the other (which was again subdivided into innumerable sects) calling itself the Reformed Church—both these united in declaring, that none but Christians could be

saved in the next world. but then the first went still farther, and contracted the pale of salvation to it's own particular community — nay, it's dissenting brethren it considered to be in a worse state than any other creatures whatever, and these again, irritated at being thus shut out from all hope of happiness hereafter, stigmatized it with every abusive and disgraceful epithet.

This hatred was kept up between them by constant disputes and dissensions of which the most bloody wars were the consequence; and every species of immorality was practised, every crime was sanctified, and the most infamous characters were made saints and martyrs of, to stimulate or reward an opposition to the hostile party.—And in what did the great dif-

ference between them consist?—why, as far as I could understand the dispute, the one party declared, that certain small portions of wine and bread, which were delivered to the people by the priests at particular periods, were in reality the flesh and blood of a man, who had been dead many hundred years; and the other party persisted in believing, that these were no more than simple bread and wine—but both again joined in attaching great sanctity and importance to this ceremony.

The Romanists again believed, that one man had the power of forgiving the sins of another in this world; but the Reformists denied this, excepting on certain extraordinary occasions; and said, that Jesus Christ alone, generally speaking, could forgive sins—ay, said the other,

but the holy Pope is Christ's representative on Earth, and consequently has this power.—This again was denied by the latter party.—In short, sirs, wearied and disgusted by the endless absurdities, which every where assailed me; perplexed in my mind, and with my understanding confused by the series of contradictions, which I encountered at every step—for all religions, all parties, all sects, of every age and every country—pretended to have received their system by the partial and immediate interposition of the Deity!—Wearied and disgusted, I say—I returned to the spot whence I had departed; and among my friends and countrymen, have endeavoured to form to myself that system of rational worship and adoration towards a supreme intelligent

Being, who created the world and delights in it's happiness, which I had vainly traversed the world in search of. — I must not, however, lead you to suppose; that I did this, without opposition from ignorant bigots and enthusiastic zealots; for the number of these among Mahometans is at least equal to what are to be met with in any other sect; — no, those, who now hear me, well know the persecution and obloquy I encountered on my return to this country, for daring to think and act for myself in a matter, in which myself only was concerned. — This storm, however, at length blew over, and as I did not attempt to interfere with others, they began to disregard me; and I have now the happiness to think, that I am beloved and respected by many of those

who were heretofore my adversaries and oppressors, to which they had been led by mistaken notions of duty and religion.

Yet do not, sirs, imagine, that I indiscriminately censure all systems of religion — far from it — I believe that no system exists, in which there is not much to commend; and by the precepts of which, if a man act up to them sincerely from principle, he may not be guided to happiness hereafter. — The doctrines, for instance, which Christ delivered to his followers, and which have been recorded in different ways by different hands, were for the most part excellent, although perhaps not fitted for a large community; but these form a very small portion of

the religious system of any sect of Christians at the present day: as indeed how can they—consisting of no more than a few detached conversations delivered on different occasions, and recorded long after from memory by some one of his hearers?—but then, this deficiency has been amply supplied by others; all of whom have professed to keep Christ's immediate instructions as the foundation on which they built—but all of whom have turned, and twisted, and interpreted them, to suit their own particular circumstances and opinions.

Perhaps you may expect me to say something of Mahomet's doctrine—it has been well observed by one of my brethren, in the course of this conference,

that it pretended to less, and was therefore less likely to be erroneous, than many other systems — this is precisely my opinion. Yet do not think that I shut my eyes to it's many imperfections, or that I admire it's errours and inconsistencies. — Had Mahomet paid less attention to the prejudices and opinions of his countrymen, and followed more implicitly the dictates of his own enlightened genius in it's composition, his doctrine would, in all probability, have been more perfect — for be it recollected, that he wrote for an ignorant and bigotted people, whom he was training up to be the conquerors, as well as the instructors of the world — as it is, he has left us in the Koran one of the finest codes of moral precepts, which, with some considerable exceptions, the world

has, I believe, ever received. To these I bend my faith, for they are consonant to reason—by these I endeavour to regulate my life—because I feel that these are really the inspirations of the Deity. The more violent, abstruse, and less practical parts of our system, I leave to others, whose interest or inclination leads them to the observance of them: but I firmly, fixedly believe, that there is only ONE, TRUE, ETERNAL, and GOOD GOD—and that Mahomet was a man, whom he had endowed with a large portion of his heavenly wisdom. What remains, but for us to thank you for the patience and attention, with which you have listened and replied to our observations?—May the good God take you under his especial protection, and promote your hap-

piness in common with that of his other creatures! — On this, they all arose, making their obeisances, and retired: while we earnestly prayed for their conversion, through Christ Jesus.

THE END

THE

HEIDELBERG CATECHISM.

WITH

Proper TEXTS annexed to each ANSWER;

USED FOR THE

Inſtruction of Children and Grown Perſons in

HOLLAND:

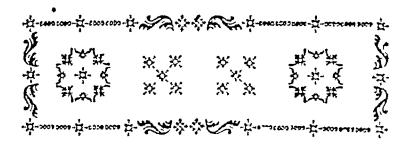
AND ON WHICH

The MINISTERS are obliged to Preach in Turn every SABBATH.

All orthodox Divines allow this CATECHISM to contain the True Doctrine of PROTESTANTS.

Heb. xiii. 8. *Jeſus Chriſt, the ſame Yeſterday, To-day, and for ever.*

LONDON:

Printed in the Year MDCCLXXIII.

THE CATECHISM OF HEIDELBERG.

THE FIRST SUNDAY.

Of the only Comfort of a Sinner in Life and Death: and the Means of obtaining it.

I QUESTION.

WHAT is your only Consolation, both in Life and Death?

A. That, both living and dying, I am not my own Property, but my faithful Saviour Jesus Christ's, who has paid a full Ransom for all my Sins with his most precious Blood; who has delivered me from the Power of the Devil; and who also takes such Care of me, that without the

Will of my Heavenly Father, there cannot fall an Hair from my Head, yea, who will make all things to work for my Salvation. Moreover, he by the Holy Ghost assures me of Life eternal, and makes me heartily willing and prepared to live unto him.

Rom. xi. 36. *For of him, and through Him, and to him are all things. To whom be glory for ever. Amen.*

1 Pet. i. 9. *Receiving the End of your Faith, even the Salvation of your Souls.*

Matth. v. 4. *Blessed are they that mourn: for they shall be comforted.*

Luke x. 42. *But one thing is needful. And Mary hath chosen that good Part, which shall not be taken away from her.*

Ps. cxix. 50. *This is my Comfort in my Affliction; for thy Word hath quickened me.*

1 Cor. vi. 19. *What, know ye not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

Eph. ii. 2, 3. *Wherein in Time past ye walked according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience: Among whom also we all had our conversation in Times past, in the Lusts of our Flesh, fulfilling the desires of the flesh, and of the mind, and were by Nature the Children of Wrath, even as others.*

Matth.

Matth. xvi. 24. *Then said Jesus unto his Disciples, if any Man will come after me, let him deny himself, and take up his Cross and follow me.*

1 Cor. iii. 23. *And ye are Christ's, and Christ is God's.*

Rom. xiv. 7, 8. *For none of us liveth to himself, and no man dieth unto himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.*

1 Pet. i. 18, 19. *Forasmuch as ye know that ye were not redeemed with corruptible things, as Silver and Gold, from your vain Conversation received by Tradition from your Fathers, but with the precious Blood of Christ, as of a Lamb without Blemish, and without Spot.*

Heb. ii. 14, 15. *Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same, that through Death he might destroy him that had the Power of Death, that is, the Devil. and deliver them, who through Fear of Death, were all their Life-time subject to Bondage*

John x. 28. *And I give unto them eternal Life; and they shall never perish, neither shall any pluck them out of my Hand.*

Luke xxi 18. *But there shall not an Hair of your Head perish.*

Rom. viii. 28 *And we know that all things work together for good to them that love God, to*

B 2 [illegible]

them that are the called according to his Purpose.

Rom. viii. 16, 17. *If then I do that which I would not, I consent unto the Law, that it is good. Now then, it is no more I that do it, but Sin that dwelleth in me.*

2 Cor. v. 14. 15. *For the Love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.*

Pf. cx. 3. *Thy People shall be willing in the Day of thy Power, in the Beauties of Holiness from the Womb of the Morning: thou hast the Dew of thy Youth.*

2 Q. What is necessary for you to know, that you may live and die safely in this Consolation?

A. 1. To know, how great my Sins and Miseries are. 2. How I am delivered from them. 3. In what Manner I am to be thankful to God for such a Deliverance.

Pf. cxxx. 3, 4. *If thou, Lord, shouldest mark Iniquities: O Lord, who shall stand? But there is Forgiveness with thee: that thou mayest be feared.*

Rom. vii. 24, 25. *O wretched Man that I am! who shall deliver me from the Body of this Death? I thank God, through Jesus Christ our Lord.*

Lord. So then with the Mind I myself serve the Law of God, but with the Flesh the Law of Sin.

Eph. v. 8. *For ye were sometimes Darkness, but now are ye Light in the Lord: walk as Children of Light.*

The SECOND SUNDAY.

Of the Knowledge of our Misery.

3 *Q.* By what do you know your Misery?

A. By the Law of God.

Rom. iii. 12 and 23. *They are all gone out of the Way, they are altogether become unprofitable: there is none that doth good, no not one. For all have sinned, and come short of the Glory of God.*

Psal. xxv. 18. *Look upon mine Affliction and my Pain, and forgive all my Sins.*

James v. 1. *Go to now, ye rich men, weep and howl for your miseries that shall come upon you.*

Jerem. iii. 13. *Only acknowledge thine Iniquity that thou hast transgressed against the Lord thy God, and hast scattered thy Ways to the Strangers under every green Tree, and ye have not obeyed my Voice, saith the Lord.*

Rev. iii. 17. *Because thou sayest, I am rich, and increased with Goods, and have need of n-*

thing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

Matth. ix. 12. *But when Jesus heard that, he said unto them, They that be whole need not a Physician, but they that are sick.*

Rom. iii. 20. *Therefore by the Deeds of the Law there shall no Flesh be justified in his Sight: for by the Law is the Knowledge of Sin.*

Rom. vii. 7. *What shall we say then? Is the Law Sin? God forbid. Nay, I had not known Sin, but by the Law: for I had not known Lust, except the Law had said, Thou shalt not covet.*

4 *Q.* What doth the Law of God require from us?

A. Christ teacheth us this in a brief but comprehensive Manner, *Matth.* xxii. 37, 38, 39, 40. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy Neighbour as thyself. On these two Commandments hang all the Law and the Prophets.

Rom. xiii. 10. *Love worketh no Ill to his Neighbour: therefore Love is the fulfilling of the Law.*

Deut. vi. 5. *And thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Might.*

Levit. xix. 18. *Thou shalt not avenge, nor bear any Grudge against the Children of thy People, but thou shalt love thy Neighbour as thyself: I am the Lord.*

Pſ. lxxiii. 25, 26. *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee. My Flesh and my Heart faileth: but God is the Strength of my Heart, and my Portion for ever.*

1 John v. 3. *For this is the Love of God, that we keep his Commandments: and his Commandments are not grievous.*

Luke x. 37. *And he said, He that shewed Mercy on him. Then said Jesus unto him, Go, and do thou likewise.*

Acts xvii. 26. *And hath made of one Blood all Nations of men, for to dwell on all the Face of the Earth, and hath determined the times before appointed, and the bounds of their Habitation.*

Math. vii. 12. *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.*

1 John iii. 18. *My little Children, let us not love in Word, neither in Tongue, but in Deed and in Truth.*

1 John iv. 20. *If a Man say, I love God, and hateth his Brother, he is a liar: for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?*

5 *Q.* Can you keep all this perfectly?

A. No, in no wise; for I am naturally inclined to hate both God and my Neighbour.

James i. 23, 24, 25. *For if any be a Hearer of the Word, and not a Doer, he is like unto a Man beholding his natural Face in a Glass: For he beholdeth himself, and goeth his Way, and straightway forgetteth what manner of Man he was. But whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Work, this Man shall be blessed in his Deed.*

Eccles. vii. 20. *For there is not a just Man upon the Earth that doeth good, and sinneth not.*

James ii. 10. *For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.*

Rom. i. 30. *Backbiters, Haters of God, Despiteful, Proud, Boasters, Inventers of evil Things, Disobedient to Parents.*

Rom. viii. 7. *Because the carnal Mind is Enmity against God: for it is not subject to the Law of God, neither indeed can be.*

Titus iii. 3. *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful and hating one another.*

THE

THE THIRD SUNDAY.

Of the Origin and Greatneſs of Man's Miſery.

6 *Q.* Has God created Man ſo wicked and perverſe?

A. No, verily; for God created Man good, and after his own Image, in Righteouſneſs and true Holineſs; ſo that he might have known God his Creator as he ought to know, have loved him from his Heart, and lived with him in eternal Felicity, to praiſe and glorify him.

Gen. i. 31. *And God ſaw every thing that he had made, and behold, it was very good. And the Evening and the Morning were the ſixth Day.*

Ecl. vii. 29. *Lo, this only have I found, that God hath made Man upright; but they have ſought out many Inventions.*

Gen. i. 26, 27. *And God ſaid, Let us make Man in our own Image, after our Likeneſs: and let them have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping Thing that creepeth upon the Earth. So God created Man in his own Image, in the Image of God created he him, Male and Female created he them.*

Colos. iii. 10. *And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him.*

Eph. iv. 24. *And that ye put on the new Man, which after God is created in Righteousness and true Holiness.*

Hosea vi. 7. *But they like Men have transgressed the Covenant: there have they dealt treacherously against me.*

Gen. ii. 16, 17. *And the Lord God commanded the Man, saying, Of every Tree of the Garden thou mayest freely eat; but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it, for in the Day thou eatest thereof, thou shalt surely die.*

7 *Q.* From whence comes then this corrupt Nature of Man?

A. By the Disobedience and Fall of our first Parents Adam and Eve in Paradise, thus our Nature hath been corrupted to such a Degree, that now we are all conceived and born in Sin.

Rom. v. 18, 19. *Therefore, as by the Offence of one, Judgment came upon all Men to Condemnation, even so by the Righteousness of one, the free Gift came upon all Men unto Justification of Life. For as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made righteous.*

Gen. iii. 6. *And when the Woman saw that the Tree was good for Food, and that it was pleasant*

pleaſant to the Eyes, and a Tree to be deſired to make one wiſe; ſhe took of the Fruit thereof, and did eat, and gave alſo unto her Huſband with her, and he did eat.

2 Cor. xi. 3. *But fear leſt by any Means, as the Serpent beguiled Eve through his Subtilty, ſo your Minds ſhould be corrupted from the Simplicity that is in Chriſt.*

Gen. iii. 1—5. *Now the Serpent was more ſubtil than any Beaſt of the Field which the Lord God had made: and he ſaid unto the Woman, Yea, hath God ſaid, Ye ſhall not eat of every Tree of the Garden? And the Woman ſaid unto the Serpent, We may eat of the Fruit of the Trees of the Garden: but of the Fruit of the Tree which is in the Midſt of the Garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die. And the Serpent ſaid unto the Woman, Ye ſhall not ſurely die. For God doth know, that in the Day ye eat thereof, then your Eyes ſhall be opened; and ye ſhall be as gods, knowing Good and Evil.*

John viii. 44. *Ye are of your Father the Devil, and the Luſts of your Father ye will do. He was a Murderer from the Beginning, and abode not in the Truth, becauſe there is no Truth in him. When he ſpeaketh a Lie, he ſpeaketh of his own: for he is a Lier, and the Father of it.*

Rev. xii. 9. *And the great Dragon was caſt out, the old Serpent, called the Devil and Satan, which deceiveth the whole World, he was*

caſt

in times past, that they which do such things, shall not inherit the Kingdom of God.

James iv. 17. *Therefore to him that knoweth to do Good, and doeth it not, to him it is Sin.*

6 Q. But are we so fatally corrupted, that we are of ourselves entirely incapable of any Good, and inclined to all Evil?

A. Yes, verily: except we are regenerated by God's holy Spirit.

Jer. xiii. 23. *Can the Ethiopian change his Skin, or the Leopard his Spots? then may ye also do Good that are accustomed to do Evil.*

2 Cor. iii. 5. *Not that we are sufficient of ourselves to think any thing as of ourselves, but our Sufficiency is of God.*

Gen. vi. 5. *And God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually.*

1 John v. 3 and 5 *For this is the Love of God, that we keep his Commandments: and his Commandments are not grievous. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God?*

THE FOURTH SUNDAY.

Of the Misery and Punishment of Sin.

9 *Q.* Is there no Injustice in God to Man, that he requires of him in his Law, that which he is unable to keep?

A. In no wise: For God first created Man in such a State, that he could have kept it; but Man has bereft himself and all his Posterity of those Gifts, by the Instigation of the Devil, and by his own wilful Disobedience.

Deut. xxxii. 4. *He is the Rock, his Work is perfect; for all his Ways are Judgment: a God of Truth, and without Iniquity; just and right is he.*

Matth. xviii. 23, 24, 25. *Therefore is the Kingdom of Heaven likened unto a certain King, which would take account of his Servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand Talents: But forasmuch as he had not to pay, his Lord commanded him to be sold, and his Wife and Children, and all that he had, and Payment to be made.*

10 *Q.* Will God leave such Disobedience and Apostacy unpunished?

A. No, verily: but he displays his Anger, both with regard to original and actual Sins, and

and will punish them both in time and for ever; for he hath said, Cursed be every one that continueth not in all things which are written in the Book of the Law, to do them.

Rom. vi. 23. *For the Wages of Sin is Death: but the Gift of God is eternal Life, through Jesus Christ our Lord.*

Ps. l. 21. *These Things hast thou done, and I kept Silence: thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine Eyes.*

Habakkuk i. 13. *Thou art of purer Eyes than to behold Evil, and canst not look on Iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy Tongue when the Wicked devoureth the Man that is more righteous than he?*

Rom. i. 32. *Who knowing the Judgment of God (that they which commit such Things are worthy of Death) not only do the same, but have Pleasure in them that do them.*

1 Sam. xv. 29. *And also the Strength of Israel will not lie, nor repent: for he is not a Man that he should repent.*

Ps. vii. 12. *If he turn not, he will whet his Sword; he hath bent his Bow, and made it ready.*

Ps. xc. 11. *Who knoweth the Power of thine Anger? Even according to thy Fear, so is thy Wrath.*

Eph. ii. 3. *Among whom also we all had our Conversation in Times past, in the Lusts of our*

Flesh, fulfilling the Desires of the Flesh, and of the Mind, and were by Nature the Children of Wrath, even as others.

Rom. i. 18. *For the Wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness of Men, who hold the Truth in Unrighteousness.*

Rom. ii. 5 *But after thy Hardness and impenitent Heart, treasurest up unto thyself Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God.*

2 Thess. i. 8, 9. *In flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.*

Matth. xxv. 41 and 46. *Then shall he say also unto them on his left Hand, Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.—And these shall go away into everlasting Punishment: but the Righteous into Life eternal*

Rev xiv. 11. *And the Smoke of their Torment ascendeth up for ever and ever: and they have no rest Day nor Night, who worship the Beast and his Image, and whosoever receiveth the Mark of his Name.*

Galat. iii. 10. *For as many as are of the Works of the Law, are under the Curse. For it is written, Cursed be every one that continueth not*

not in all Things which are written in the Book of the Law to do them

11 *Q.* But is not God merciful?

A. God is indeed merciful, but he is alſo righteous, wherefore his Righteouſneſs requires, that the Sins which have been committed againſt the higheſt Majeſty of God, be alſo puniſhed with the higheſt, with eternal Puniſhment both in Body and Soul.

Pſ. 116. 5 *Gracious is the Lord, and righteous; yea, our God is merciful.*

Exod xxxiv. 7. *Keeping Mercy for Thouſands, forgiving Iniquity, and Tranſgreſſion, and Sin, and that will by no means clear the Guilty; viſiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and to the fourth Generation.*

1 Sam. ii 25. *If one ſin againſt another, the Judge ſhall judge him: but if a Man ſin againſt the Lord, who ſhall intreat for him? Notwithſtanding they hearkened not unto the Voice of their Father, becauſe the Lord would ſlay them*

1 Chron. xxviii. 9. *And thou, Solomon my Son, Know thou the God of thy Father, and ſerve him with a perfect Heart, and with a willing Mind: for the Lord ſearcheth all Hearts, and underſtandeth all the Imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.*

Matth. x. 28. *And fear not them which kill the Body, but are not able to kill the Soul: but rather fear him which is able to destroy both Soul and Body in Hell.*

Rom. iii. 25, 26. *Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God; to declare, I say, at this Time his Righteousness: that he might be just, and the Justifier of him which believeth in Jesus.*

THE FIFTH SUNDAY.

Of Man's Deliverance.

12 *Q.* Seeing that we have deserved, according to God's righteous Judgment, both temporal and eternal Punishment, is there any Way whereby we may escape this Punishment, and be received into Grace again?

A. God's Justice requires that his Law be strictly fulfilled, therefore must we ourselves, or by others, fully pay for the Violation of it.

Acts ii. 27. *Because thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption.*

Matth. xix. 25, 26. *When his Disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said*

ſaid unto them, With Men this is impoſſible, but with God all things are poſſible.

Rom. iii. 17. *And the Way of Peace have they not known.*

Iſaiah v. 16. *But the Lord of Hoſts ſhall be exalted in Judgment, and God that is holy ſhall be ſanctified in Righteouſneſs.*

Rom. x. 5. *For Moſes deſcribeth the Righteouſneſs which is of the Law, that the Man which doeth thoſe things ſhall live by them.*

Galat. iii. 10. *For as many as are of the Works of the Law, are under the Curſe: for it is written, Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.*

2 Tim. ii. 13. *If we believe not, yet he abideth faithful: he cannot deny himſelf.*

Heb ii. 10. *For it became him, for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings.*

13 Q. But can not we pay for ourſelves?

A. In no wiſe. Rather we increaſe our Debt daily.

Matth. xvi. 26. *For what is a Man profited, if he ſhall gain the whole World, and loſe his own Soul? Or what ſhall a Man give in exchange for his Soul?*

Jer. xxx. 21. *And their Nobles ſhall be of themſelves, and their Governer ſhall proceed from the*

the Midst of them, and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his Heart to approach unto me? saith the Lord.

James ii. 10. *For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.*

Isai. xxxiii. 14. *The Sinners in Zion are afraid, Fearfulness has surprized the Hypocrites: who among us shall dwell with the devouring Fire? Who amongst us shall dwell with everlasting Burnings?*

14 Q. Can there be found a mere Creature, that can pay for us?

A. No: For, 1. God will not punish any other Creature for the Guilt which Man doth incur. 2. Nor can a mere Creature bear the Burden of the eternal Wrath of God against Sin, and deliver others from it.

Psl. xlix. 7, 8. *None of them can by any Means redeem his Brother, nor give to God a ransom for him: (for the Redemption of their Soul is precious, and it ceaseth for ever) that he should still live for ever, and not see Corruption.*

Luke xvii. 10. *So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable Servants: we have done that which was our Duty to do.*

Ezek. xviii. 4. *Behold all Souls are mine; as the Soul of the Father, so also the Soul of the Son is mine: the Soul that sinneth, it shall die.*

Nahum i. 6. *Who can stand before his Indignation? And who can abide in the Fierceness of his Anger? His Fury is poured out like Fire, and the Rocks are thrown down by him.*

Job. iv. 18, 19. *Behold, he put no Trust in his Servants; and his Angels he charged with Folly: how much less in them that dwell in Houses of Clay, whose Foundation is in the Dust, which are crushed before the Moth?*

Heb. x. 4. *For it is not possible that the Blood of Bulls and of Goats should take away Sins.*

15 *Q.* What Mediator and Deliverer must we seek for then?

A. Such an one, who is very Man, and a perfectly righteous Man, and yet more powerful than all Creatures; one who is very God likewise.

Heb. ix. 15. *And for this Cause He is the Mediator of the New Testament, that by means of Death, for the Redemption of the Transgressions that were under the first Testament, they which are called might receive the Promise of eternal Inheritance.*

Heb vii 22 *By so much was Jesus made a Surety of a better Testament.*

The

A. That he might, by the Power of his Godhead, bear the Burden of divine Wrath in his Manhood, and purchase for us Righteousness and Life, and give it back again to us.

Isai. lxiii. 5. *And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own Arm brought Salvation unto me, and my Fury it upheld me.*

Jer. xxiii. 6. *In his Days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, the Lord our Righteousness.*

Acts xx. 28. *Take heed therefore unto yourselves, and to all the Flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood.*

18 Q. But who is this Mediator, that is both very God, and at the same time very Man, and perfectly righteous?

A. The Lord Jesus Christ, who is given to us of God, for Wisdom, Justification, and Sanctification.

1 Tim. ii. 5. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus.*

Matth. xx. 28. *Even as the Son of Man came not to be ministered unto, but to minister, and to give his Life a Ransom for many.*

Acts iii. 14. *But ye denied the Holy One, and the Just, and desired a Murderer to be granted unto you.*

1 John v. 20. *And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true. And we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life.*

Rom. ix. 5. *Whose are the Fathers, and of whom, as concerning the Flesh, Christ came, who is over all; God blessed for ever. Amen.*

1 Cor. i. 30. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption:*

Heb. v. 5. *So also Christ glorified not himself, to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.*

Ps. xl. 8, 9. *I delight to do thy Will, O my God: yea, thy Law is within my Heart. I have preach'd Righteousness in the great Congregation: lo, I have not refrained my Lips, O Lord, thou knowest.*

Isai. lv. 3. *Incline your Ear, and come unto me: hear and your Soul shall live: and I will make an everlasting Covenant with you, even the sure Mercies of David.*

Jer. xxxi. 3. *The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an*

an everlasting Love: therefore with Loving-kindness have I drawn thee.

Jer. xxxi. 31, 32, 33. *Behold the Days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah: not according to the Covenant that I made with their Fathers in the Day that I took them by the Hand to bring them out of the Land of Egypt (which my Covenant they brake, although I was an Husband unto them, saith the Lord:) But this shall be the Covenant that I will make with the House of Israel; After those Days, saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and I will be their God, and they shall be my People.*

Ezek. xxxvi. 26, 27. *A new Heart also will I give you, and a new Spirit will I put within you: and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh, and I will put my Spirit within you to walk in my Statutes, and ye shall keep my Judgments, and do them.*

Heb. xiii. 8. *Jesus Christ the same yesterday, to-day, and for ever.*

19 *Q.* From whence doth Man know this?

A. By the holy Gospel; which God himself revealed first in Paradise, and afterwards declared by the holy Patriarchs and Prophets;

phets; *he* signified it also by the Sacrifices and other Ceremonies of the Mosaic Dispensation, and fulfilled it at last by his only begotten Son.

Luke ii. 10. *And the Angel said unto them, Fear not; for behold I bring you good Tidings of great Joy, which shall be to all People.*

Gen. iii. 15. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed. it shall bruise thy Head, and thou shalt bruise his Heel.*

Gen. xxii. 18. *And in thy Seed shall all the Nations of the Earth be blessed: because thou hast obeyed my Voice.*

Gen. xlix. 10. *The Sceptre shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come. and unto him shall the gathering of the People be.*

Acts iii. 22. and 24. *For Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Yea, and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these Days.*

Col. ii. 16, 17. *Let no Man therefore judge you in Meat or in Drink, or in respect of an Holy-day, or of the New-moon, or of the Sabbath-days; which are a Shadow of Things to come; but the Body is of Christ.*

Heb.

Heb. i. 1, 2. *God who at sundry Times, and in divers Manners, spake in Times past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son.*

Gal. iv. 4. *But when the Fulness of Time was come, God sent forth his Son made of a Woman, made under the Law.*

The SEVENTH SUNDAY.

Of saving Faith.

20 *Q.* Are all Men saved by Christ, as they were condemned by Adam?

A No: Only those who are united to him by a saving Faith, and who receive his Benefits.

1 Pet. iv. 18. *And if the Righteous scarcely be saved, where shall the Ungodly and the Sinner appear?*

Matth. xx. 16. *So the last shall be the first, and the first last: for many be called, but few chosen.*

John x. 11 and 26. *I am the good Shepherd. The good Shepherd giveth his Life for the Sheep. But ye believe not, because ye are not of my Sheep, as I said unto you.*

John xvii. 9 and 19. *I pray for them: I pray not for the World, but for them which thou hast given me; for they are thine. And for their* [illegible]

 [illegible]

ſake I ſanctify myſelf, that they alſo might be ſanctified through the Truth.

1 Tim. ii. 4. *Who will have all men to be ſaved, and to come unto the Knowledge of the Truth.*

1 John ii. 2. *And he is the Propitiation for our Sins; and not for ours only, but alſo for the Sins of the whole World.*

John iii. 16. *For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.*

Rom. xi 17, 18. *And if ſome of the Branches be broken off, and thou being a wild olive-tree, wert graffed in amongſt them, and with them partakeſt of the Root and Fatneſs of the Olive-tree: Boaſt not againſt the Branches.*

John i. 11 and 12. *He came to his own, and his own received him not. But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name: Which were born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God.*

1 Tim. i. 5. *Now the End of the Commandment is Charity, out of a pure Heart, and of a good Conſcience, and of Faith unfeigned.*

21 *Q.* What is true or ſaving Faith?

A. True Faith is not merely that Knowledge or Credence, whereby I aſſent to every thing

thing that God hath revealed in his Word; but likewise a sure Trust which the Holy Ghost works in my Heart by the Gospel, that to me, as well as to others, are graciously given of God, Forgiveness of Sins, eternal Righteousness, and Salvation for the Merits of Christ.

James ii. 19. *Thou believest that there is one God: thou doest well. The Devils also believe and tremble.*

Luke viii. 13. *They on the Rock, are they, which when they hear, receive the Word with Joy, and these have no Root, which for a while believe, and in time of Temptation fall away.*

1 Cor. xiii. 2. *And though I have the Gift of Prophecy, and have not Charity, I am nothing.*

Eph. ii. 8. *For by Grace are ye saved, through faith, and that not of yourselves, it is the Gift of God.*

1 John v. 9, 10. *If we receive the witness of Men, the Witness of God is greater: for this is the Witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the Witness in himself: he that believeth not God, hath made him a Liar, because he believeth not the Record that God gave of his Son.*

Rom. x. 14, 15. *How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach except they be sent? As it is written, How* [illegible]

are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good things.

Isai. liii. 11. *He shall see the Travail of his Soul, and shall be satisfied: by his Knowledge shall my righteous Servant justify many; for he shall bear their Iniquities.*

John iii. 33. *He that hath received his Testimony, hath set to his Seal, that God is true.*

Eph. iii. 12. *In whom we have Boldness and Access with Confidence by the Faith of him.*

Ps. ii. 12. *Kiss the Son, lest he be angry, and ye perish from the way, when his Wrath is kindled but a little. Blessed are all they that put their Trust in him.*

Isai. xii. 2. *Behold God is my Salvation: I will trust, and not be afraid; for the Lord Jehovah is my Strength and my Song; he also is become my Salvation.*

2 Tim. i. 12. *For the which Cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that Day.*

2 Cor. iv. 13. *We having the same Spirit of Faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.*

Rom. x. 10 and 17. *For with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation. So then Faith cometh by hearing, and hearing by the Word of God.*

22. Q. What is necessary for a Christian to believe?

A. All that is promulged in the Gospel, which is comprehended in the received articles of our general and undoubted Christian Belief.

Acts xxiv. 14. *But this I confess unto thee, that after the way which they call Heresy, so worship I the God of my Fathers, believing all things which are written in the Law and the Prophets.*

Mark i. 14, 15. *Now after that John was put in Prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, the Time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel.*

23. Q. What are these Articles, the Summary of the Gospel?

A. 1. I believe in God the Father Almighty, Maker of Heaven and Earth.

2. And in Jesus Christ his only Son our Lord; 3. Who was conceived by the Holy Ghost, born of the Virgin Mary, 4. Suffered under Pontius Pilate, was crucified, dead, and buried; he descended into Hell, 5. The third Day he rose again from the Dead; 6. He ascended up to Heaven, and sitteth on the right Hand of God the Father Almighty;

7. From

7. From thence he ſhall come to judge the Quick and the Dead.

8. I believe in the Holy Ghoſt, the holy Catholick Church; 9. The Communion of Saints; 10. The Forgiveneſs of Sins; 11. The Reſurrection of the Body; 12. And the Life everlaſting.

THE EIGHTH SUNDAY.

Of Faith in the Tri-Une God.

24 Q. How are thoſe Articles divided.

A. In three Parts. 1. Of God the Father, and our Creation. 2. Of God the Son, and our Redemption. 3. Of God the Holy Ghoſt, and our Sanctification.

1 Pet. i. 21. *Who by him do believe in God, that raiſed him from the Dead, and gave him Glory, that your Faith and Hope might be in God.*

Heb. xi. 6. *But without Faith it is impoſſible to pleaſe him. For he that cometh to God, muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.*

Rom. i. 19. *Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed it unto them.*

Rom. ii. 14, 15. *For when the Gentiles which have not the Law, do by Nature the Things contained in the Law, theſe having not the*

the Law, are a Law unto themſelves; which ſhew the Work of the Law written in their Hearts, their Conſcience alſo bearing Witneſs, and their Thoughts the mean while accuſing, or elſe excuſing one another.

Rom. i. 20. *For the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead, ſo that they are without Excuſe.*

2 Tim. iii. 15. *And that from a Child thou haſt known the holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith which is in Chriſt Jeſus.*

2 Pet. i. 21. *For the Prophecy came not in old Time by the Will of Man; but holy Men of God ſpake as they were moved by the Holy Ghoſt.*

Pſ. xix. 8. *The Statutes of the Lord are right, rejoicing the Heart: the Commandment of the Lord is pure, enlightening the eyes.*

Pſ. cxix. 105. *Thy Word is a Lamp unto my Feet, and a Light unto my Path.*

John v. 39. *Search the Scriptures; for in them ye think ye have eternal Life: and they are they which teſtify of me.*

Acts xvii. 11. *Theſe were more noble than thoſe of Theſſalonica, in that they received the Word with all Readineſs of Mind, and ſearched the Scriptures daily whether thoſe things were ſo.*

Heb.

Isai. xlii. 8. *I am the Lord, that is my name; and my Glory will I not give to another, neither my Praise to graven Images.*

John iv. 24. *God is a Spirit; and they that worship him, must worship him in Spirit and in Truth.*

Ps. cxlv. 3. *Great is the Lord, and greatly to be praised, and his Greatness is unsearchable.*

John v. 26. *For as the Father hath Life in himself, so hath he given to the Son to have Life in himself.*

1 John i. 5. *This then is the Message which we bear of him, and declare unto you, that God is Light, and in him is no Darkness at all.*

Malachi iii. 6. *For I am the Lord, I change not; therefore ye, Sons of Jacob, are not consumed.*

Ps. xc. 2. *Before the Mountains were brought forth, or ever thou hadst formed the Earth and the World; even from everlasting to everlasting, thou art God.*

Jer. x. 10. *But the Lord is the true God; he is the living God, and an everlasting King: at his Wrath the Earth shall tremble, and the Nations shall not be able to abide his Indignation.*

Ps. cxlvii. 5. *Great is our Lord, and of great Power: his understanding is infinite.*

Heb. iv. 13. *Neither is there any Creature that is not manifest in his sight; but all things are*

are naked, and opened unto the Eyes of him with whom we have to do.

Rom. xi. 33. *O the Depth of the Riches both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his Ways past finding out.*

Eph. i. 9. *Having made known unto us the Mystery of his Will, according to his good Pleasure, which he hath purposed in himself.*

Rom. xii. 2. *And be not conformed to this World; but be ye transformed by the renewing of your Mind, that ye may prove what is that good, and acceptable, and perfect Will of God.*

Psal. cxv. 3. *But our God is in the Heavens: he hath done whatsoever he pleased.*

Jer. xxiii. 23, 24. *Am I a God at Hand, saith the Lord, and not a God afar off? Can any hide himself in secret Places, that I shall not see him? saith the Lord. Do not I fill Heaven and Earth? saith the Lord.*

Isai. vi. 3. *And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts, the whole Earth is full of his Glory.*

Psal. xi. 7. *For the righteous God loveth Righteousness; his Countenance doth behold the upright.*

Exod. xxxiv. 6, 7. *And the Lord passed before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin, and that will by no means*

clear

clear the Guilty; visiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and to the fourth Generation.

25 *Q.* Seeing there is but one divine Essence, why do you name the Father, the Son, and the Holy Ghost?

A. Because God has revealed himself in this Manner, that these three distinct Persons are the only, true, and eternal, God.

Deut. vi. 4. *Hear, O Israel, the Lord our God is one Lord.*

1 Cor. viii. 5, 6. *For though there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many, and Lords many.) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

Isai. lxiii. 9, 10. *In all their affliction he was afflicted, and the Angel of his Presence saved them: in his Love and in his Pity he redeemed them, and he bare them, and carried them all the Days of old. But they rebelled, and vexed his holy Spirit; therefore he was turned to be their Enemy, and he fought against them.*

1 John v. 7. *For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

John xiv. 16, 17. *And I will pray the Father, and he shall give you another Comforter,*

that

that he may abide with you for ever; even the Spirit of Truth; whom the World cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Matth. xi. 27. *All things are delivered unto me of my Father: and no Man knoweth the Son but the Father; neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal him.*

Gen. iii. 22. *And the Lord said, Behold, the Man is become like one of us, to know Good and Evil. And now lest he put forth his Hand, and take also of the Tree of Life, and eat, and live for ever.*

Pf. xxxiii. 6. *By the Word of the Lord were the Heavens made: and all the Host thereof by the Breath of his Mouth.*

John v. 32. *There is another that beareth witness of me, and I know that the Witness he witnesseth of me is true.*

Job xi. 7, 8, 9. *Canst thou by searching find out God? canst thou find out the Almighty unto Perfection? It is as high as Heaven, what canst thou? Deeper than Hell, what canst thou do? The Measure thereof is longer than the Earth, and broader than the Sea.*

1 Cor. xii. 3. *Wherefore I give you to understand, that no Man speaking by the Spirit of God, calleth Jesus accursed: and that no Man can say, that Jesus is the Lord, but by the Holy Ghost.*

THE NINTH SUNDAY.

Of God the Father, and the Work of Creation.

26 *Q.* What do you mean by these Words; I believe in God the Father Almighty, Maker of Heaven and Earth?

A. That the eternal Father of our Lord Jesus Christ, who created out of nothing the Heavens and the Earth, with all that is in them; and who also doth still sustain and govern the Universe by his eternal Counsel and Providence, through his Son Jesus Christ; is for his sake, my God, and my Father; in whom I do fully trust, not doubting but that he will provide for me all necessary things both for soul and body; as also will direct and over-rule all the evil which he sends in this vale of misery for good: He can do this as the Almighty God, and will do it likewise as a tender faithful Father.

Ephes. i. 11. *In whom also we have obtained an Inheritance, being predestinated according to the purpose of him who worketh all things after the Counsel of his own Will.*

Gen. i. 1. *In the Beginning God created the Heaven and the Earth.*

Nehem.

Nehem. ix. 6. *Thou, even thou, art Lord alone: thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth and all things that are therein, the seas and all that is therein: and thou preservest them all, and the Host of Heaven worshippeth thee.*

Heb. xi. 3. *Through Faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.*

Gen. ii. 2, 3. *And on the seventh Day God ended his Work which he had made. and he rested on the seventh Day from all his Work, which he had made. And God blessed the seventh Day, and sanctified it: because that in it he had rested from all his Work, which God created and made.*

Pſ. civ. 4. *Who maketh his Angels Spirits; and his Ministers a flaming Fire.*

Heb. i. 14. *Are they not all ministring Spirits? Sent forth to minister for them who shall be Heirs of Salvation.*

Gen. ii. 7. *And the Lord God formed Man of the Dust of the Ground, and breathed into his nostrils the Breath of Life; and man became a living Soul.*

Eccleſ. xii. 1. *Remember now thy Creator in the Days of thy Youth, while the evil Days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.*

John i. 12. *But as many as received him, to*

them gave he Power to become the Sons of God, even to them that believe on his Name.

Pſ. cxlvi. 5, 6, 7. *Happy is he that hath the God of Jacob for his Help, whoſe Hope is in the Lord his God: which made Heaven and Earth, the Sea, and all that therein is: which keepeth Truth for ever. which executeth Judgment for the Oppreſſed, which giveth Food to the Hungry, the Lord looſeth the Priſoners.*

Pſ. ciii. 13. *Like as a Father pitieth his Children, ſo the Lord pitieth them that fear him.*

1 Cor. viii. 6. *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him.*

Acts xv. 18. *Known unto God are all his Works, from the Beginning of the World.*

Rev. iv. 11. *Thou art worthy, O Lord, to receive Glory, and Honour, and Power: for thou haſt created all things, and for thy Pleaſure they are and were created.*

Pſ. xxxiii. 9. *For he ſpake and it was done; he commanded, and it ſtood faſt.*

Prov. viii. 26. *While as yet he had not made the Earth, nor the Fields, nor the higheſt Part of the Duſt of the World.*

Iſai. xl. 28. *Haſt thou not known? Haſt thou not heard, that the everlaſting God, the Lord, the Creator of the Ends of the Earth, fainteth not, neither is weary? There is no ſearching of his Underſtanding.*

Job xxxviii. 4 and 7. *Where wast thou when I laid the Foundations of the Earth? Declare, if thou hast Understanding, when the Morning-stars sang together, and all the Sons of God shouted for Joy.*

Jude ver. 6. *And the Angels which kept not their first Estate, but left their own Habitation, he hath reserved in everlasting Chains under Darkness, unto the Judgment of the great Day.*

Prov. xvi. 4. *The Lord hath made all things for himself, yea, even the Wicked for the Day of Evil.*

John xx. 17. *Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my Brethren, and say unto them, I ascend unto my Father and your Father, and to my God and to your God.*

Ps. cxxi. 2. *My Help cometh from the Lord, which made Heaven and Earth.*

Jer. xxxii. 17. *Ah Lord God, behold, thou hast made the Heaven and the Earth by thy great Power and stretched-out arm, and there is nothing too hard for thee.*

THE TENTH SUNDAY.

Of God's Providence.

27 Q. What do you understand by the Providence of God?

A. The Almighty and Omnipresent Power of God, by which (like as with an Hand) he continually sustains Heaven and Earth, as also all creatures; and rules in such a Manner, that the Leaf and Grass, Rain and Drought, fruitful and unfruitful Seasons, Meat and Drink, Health and Sickness, Riches and Poverty, and every other thing, happen not by Chance or Casualty, but proceed from his paternal Hand.

Gen. xxii. 8. *And Abraham said, My Son, God will provide himself a Lamb for a Burnt-offering. So they went both of them together.*

Ps. cxxxv. 6. *Whatsoever the Lord pleased, that did he in Heaven and in Earth, in the Seas, and all deep Places.*

Acts xvii. 28. *For in him we live, and move, and have our being; as certain also of your own Poets have said, For we are also his Offspring.*

Daniel iv. 34, 35. *And at the End of the Days, I Nebuchadnezzar lifted up mine Eyes unto Heaven, and mine Understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose Dominion is an everlasting Dominion, and his Kingdom is from Generation to Generation. And all the Inhabitants of the Earth are reputed as nothing: and he doeth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth, and none can stay his Hand, or say unto him, What doest thou?*

Joel

Joel ii. 25. *And I will restore to you the Years that the Locust hath eaten, the Canker-worm, and the Caterpiller, and the Palm-worm, my great Army which I sent among you.*

Acts. xiv. 17. *Nevertheless, he left not himsef without Witness, in that he did good, and gave us Rain from Heaven, and fruitful Seasons, filling our Hearts with Food and Gladness.*

Job. v. 18. *For he maketh sore, and bindeth up: he woundeth, and his Wounds make whole.*

1 Sam. ii. 7. *The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.*

John v. 17. *But Jesus answereth them, My Father worketh hitherto, and I work.*

Rev. iv. 11. *Thou art worthy, O Lord, to receive Glory, and Honour, and Power: for thou hast created all things, and for thy Pleasure they are and were created.*

Heb. i. 3. *Who being the Brightness of his Glory, and the express Image of his Person, and upholding all things by the Word of his Power, when he had by himself purged our Sins, sat down on the right Hand of the Majesty on high.*

Ps. xciii. 1. *The Lord reigneth, he is clothed with Majesty, the Lord is clothed with Strength, wherewith he hath girded himself: the World also is stablished that it cannot be moved.*

Matth. x. 29, 30. *Are not two Sparrows sold for a Farthing? And one of them shall not fall*

fall on the Ground without your Father. But the very Hairs of your Head are all numbered

Pſ. civ. 14. *He cauſeth the Graſs to grow for the Cattle, and Herb for the Service of Men: that he may bring forth Food out of the Earth.*

Pſ. civ. 27, 28. *Theſe wait all upon thee: that thou mayeſt give them their Meat in due Seaſon. That thou giveſt them, they gather: thou openeſt thine Hand, they are filled with Good.*

Job. xiv. 5. *Seeing his Days are determined, the Number of his Months are with thee, thou haſt appointed his Bounds that he cannot paſs.*

Prov. xvi. 33. *The Lot is caſt into the Lap: but the whole diſpoſing thereof is of the Lord*

Prov. xxi. 1. *The King's Heart is in the Hand of the Lord, as the Rivers of Water: he turneth it whitherſoever he will.*

James i. 13. *Let no Man ſay when he is tempted, I am tempted of God. For God cannot be tempted with Evil, neither tempteth he any Man.*

Acts. xiv. 16. *Who in Times paſt ſuffered all Nations to walk in their own Ways.*

Gen. xx. 6. *And God ſaid unto him in a Dream, Yea, I know that thou didſt this in the Integrity of thy Heart; for I alſo withheld thee from ſinning againſt me: therefore ſuffered I thee not to touch her.*

Gen. l. 20. *For as for you, ye thought evil againſt me; but God meant it unto good, to*

bring to pass as it is this Day, to save much People alive.

Amos iii. 6. *Shall a Trumpet be blown in the City, and the People not be afraid? Shall there be Evil in the City, and the Lord hath not done it?*

28 Q. What Advantages do we derive from the being created by God, and governed by his Providence?

A. We ought to be patient in all Adversity, and thankful in Prosperity, and in all Scenes present or future, should have a good Affiance and Confidence in our faithful God and Creator; knowing that no Creature can separate us from his Love, and believing that all Creatures are so entirely in his Hand, that without his Will, they cannot act or move.

Luke xxi. 9. *In your Patience possess ye your Souls.*

Ps. xxxix. 7. *And now, Lord, what wait I for? My Hope is in thee.*

1 Thess. v. 18. *In every thing give Thanks: for this is the Will of God in Christ Jesus concerning you.*

Ps. xxxvii. 5. *Commit thy Way unto the Lord, trust also in him, and he shall bring it to pass.*

Rom. viii. 38, 39. *For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor*

Things

Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.

THE ELEVENTH SUNDAY.

Of God the Son, our Redeemer, and in particular of his Name Jesus.

29 Q. Why is the Son of God called Jesus, or Saviour?

A. Because he saves us from all our Sins: And besides him, there is no Salvation either to be sought for, or found.

John xiv. 1. *Let not your Heart be troubled: ye believe in God, believe also in me.*

Eph. i. 7. *In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.*

John xx. 31. *But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have Life through his Name.*

Matth. i. 21. *And she shall bring forth a Son, and thou shalt call his Name Jesus: for he shall save his People from their Sins.*

Luke ii. 21. *And when eight Days were accomplished for the circumcising of the Child, his Name was called Jesus, which was so named of*

of the Angel before he was conceived in the Womb.

Heb. iv. 8. *For if Jesus had given them rest, then would he not afterward have spoken of another Day.*

Isai. xxv. 9. *And it shall be said in that Day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad, and rejoice in his Salvation.*

Luke xix. 10. *For the Son of Man is come to seek and to save that which was lost.*

1 Theff. i. 10. *And to wait for his Son from Heaven, whom he raised from the Dead, even Jesus which delivered us from the Wrath to come.*

Titus ii. 14. *Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.*

2 Tim. ii. 10. *Therefore I endure all things for the Elects sake, that they may also obtain the Salvation which is in Christ Jesus, with eternal Glory.*

Heb. v. 9. *And being made perfect, he became the Author of eternal Salvation unto all them that obey him.*

Isai. liii. 5. *But he was wounded for our Transgressions, he was bruised for our Iniquities; the Chastisement of our Peace was upon him; and with his Stripes we are healed.*

Rom. v. 9. *Much more then being now justified by his Blood, we ſhall be ſaved from Wrath through him.*

John x. 28. *And I give unto them eternal Life; and they ſhall never periſh, neither ſhall any pluck them out of my Hand.*

Acts xv. 11. *But we believe, that through the Grace of the Lord Jeſus Chriſt we ſhall be ſaved, even as they.*

2 Cor. vi. 2. *(For he ſaith, I have heard thee in a Time accepted, and in the Day of Salvation have I ſuccoured thee: behold, now is the accepted Time; behold, now is the Day of Salvation.)*

Acts iv. 12. *Neither is there Salvation in any other: for there is none other Name under Heaven given among Men, whereby we muſt be ſaved.*

Gen. xlix. 18. *I have waited for thy Salvation, O Lord.*

30 *Q.* Do ſuch believe in the Saviour Jeſus Chriſt, who ſeek their Salvation by the Saints, or themſelves, or any where elſe?

A. By no means: They deny in fact the only Saviour, though they may boaſt themſelves of him with the Mouth: for one of theſe two things muſt be true, that Jeſus muſt be not an entire and complete Saviour; or they that do receive him have all in him, that is neceſſary to their Salvation.

1 John iii. 23. *And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment.*

John vi. 68. *Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the Words of eternal Life.*

1 Tim. i. 15. *This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners; of whom I am chief.*

1 Peter ii. 7. *Unto you therefore that believe, he is precious: but unto them which be disobedient, the Stone which the Builders disallowed, the same is made the Head of the Corner.*

Phil. iii. 8, 9. *Yea, doubtless, I count all things but loss, for the Excellency of the Knowledge of Christ Jesus my Lord: for whom I have suffered the Loss of all things, and do count them but Dung that I may win Christ, and be found in him, not having my own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.*

Ps. lxviii. 20, 21. *He that is our God, is the God of Salvation; and unto God the Lord belong the Issues from Death. But God shall wound the Head of his Enemies; and the hairy Scalp of such a one as goeth on still in his Trespasses.*

The TWELFTH SUNDAY.

Of the Name Christ and Christians.

31 *Q.* Why is he called Christ, or the Anointed?

A. Because ordained of the Father, and anointed with the Holy Ghost, for our supreme Prophet and Teacher, and who has revealed to us fully the hidden Counsel and Will of God concerning our spiritual Deliverance; and for our only High-priest, who hath made Atonement for us with the Sacrifice of his own Body, and ever lives to make Intercession for us to the Father; and for our eternal King, who reigns over us by his Word and Spirit, defending and preserving us by his almighty Grace and Power.

Matth. xvi. 16. *And Simon Peter answered, and said, Thou art the Christ the Son of the living God.*

Dan. ix. 26. *And after threescore and two Weeks shall Messiah be cut off, but not for himself: and the People of the Prince that shall come, shall destroy the City and the Sanctuary, and the End thereof shall be with a Flood, and unto the End of the War Desolations are determined.*

John i. 41. *He first findeth his own Brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.*

Pſ. xlv. 7. *Thou loveſt Righteouſneſs, and hateſt Wickedneſs: therefore God, thy God, hath anointed thee with the Oil of Gladneſs, above thy Fellows.*

Prov. viii. 23. *I was ſet up from everlaſting, from the Beginning, or ever the Earth was.*

Acts x. 38. *How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with Power: who went about doing Good, and healing all that were oppreſſed of the Devil: for God was with him.*

Iſai. xi. 1, 2. *And there ſhall come forth a Rod out of the Stem of Jeſſe, and a Branch ſhall grow out of his Roots; and the Spirit of the Lord ſhall reſt upon him, the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Might, the Spirit of Knowledge, and of the Fear of the Lord.*

1 Kings xix. 16. *And Jehu the Son of Nimſhi ſhalt thou anoint to be King over Iſrael: and Eliſha the Son of Shaphat of Abel-meholah, ſhalt thou anoint to be Prophet in thy room.*

1 Sam. x. 1. *Then Samuel took a Vial of Oil, and poured it upon his Head, and kiſſed him, and ſaid, is it not becauſe the Lord hath anointed thee to be Captain over his Inheritance?*

Deut. xviii. 15. *The Lord thy God will raiſe unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me; unto him ye ſhall hearken.*

Pſ. cx. 4. *The Lord hath ſworn and will not repent, thou art a Prieſt for ever after the Order of Melchizedek.*

Luke xxiv. 19. *And he ſaid unto him, What Things? Concerning Jeſus of Nazareth, which was a Prophet mighty in Deed and Word before God and all the People.*

John i. 18. *No man hath ſeen God at any Time; the only begotten Son, which is in the Boſom of the Father, he hath declared him.*

John xv. 15. *Henceforth I call you not Servants; for the Servant knoweth not what his Lord doth: but I have called you Friends; for all things that I have heard of my Father, I have made known unto you.*

John iii. 32. *And what he hath ſeen and heard, that he teſtifieth, and no Man receiveth his Teſtimony.*

Luke xxiv. 45. *Then opened he their Underſtanding, that they might underſtand the Scriptures.*

Matth. xi. 4, 5. *Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: the Blind receive their Sight, and the Lame walk, the Lepers are cleanſed, and the Deaf hear, the Dead are raiſed up, and the Poor have the Goſpel preached to them.*

Heb. iv. 14. *Seeing then that we have a great High-prieſt, that is paſſed into the Heavens, Jeſus the Son of God, let us hold faſt our Profeſſion.*

Heb. ix. 14 and 24. *How much more shall the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge your Consciences from dead Works to serve the living God? For Christ is not entered into the holy Places made with Hands, which are the Figures of the true; but into Heaven itself, now to appear in the Presence of God for us.*

Eph. i. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ.*

Ps. cx. 2, 3. *The Lord shall send the Rod of thy Strength out of Zion: rule thou in the midst of thine Enemies. Thy People shall be willing in the Day of thy Power, in the Beauties of Holiness from the Womb of the Morning: thou hast the Dew of thy Youth.*

Matth xvi. 18. *And I say unto thee, that thou art Peter, and upon this Rock I will build my Church; and the Gates of Hell shall not prevail against it.*

Luke i. 33. *And he shall reign over the House of Jacob for ever; and of his Kingdom there shall be no End.*

Isai. xxxii. 1. *Behold a King shall reign in Righteousness, and Princes shall rule in Judgment.*

32 *Q.* Why are you called a Christian?

A. Because by Faith I am a Member of Christ, a Partaker of his Grace and Spirit;

I also confess his Name, and offer myself to him a living thankful Sacrifice; and during this Life with resolution and good Conscience will war against Sin and the Devil, hoping hereafter to be a joint Heir, and to reign, with him for ever.

Acts xi. 26. *And when he had found him, he brought him unto Antioch. And it came to pass, that a whole Year they assembled themselves with the Church, and taught much people; and the Disciples were called Christians first in Antioch.*

1 John ii. 20. *But ye have an Unction from the Holy One, and ye know all things.*

1 Cor. xi. 27. *Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.*

Matth. x. 32. *Whosoever therefore shall confess me before Men, him will I confess also before my Father which is in Heaven.*

Rom. xii. 1. *I beseech you therefore, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.*

1 Tim. vi 12. *Fight the good Fight of Faith, lay hold on eternal Life, whereunto thou art also called, and hast professed a good Profession before many Witnesses.*

Rev. iii. 21. *To him that overcometh will I grant to sit with me on my Throne, even as I also overcame, and am set with my Father in his Throne.*

THE

THE THIRTEENTH SUNDAY.

Of the divine Nature and Worthiness of Christ.

33 Q. Why is Christ called God's only begotten Son, seeing we are God's Children likewise?

A. Because Christ alone is the eternal, natural Son of God: we are only God's Children by the Adoption of Grace for his sake.

John vi. 69. *And we believe and are sure that thou art that Christ, the Son of the living God.*

Micah v. 1. *Now gather thyself in Troops, O Daughter of Troops: he hath laid siege against us: they shall smite the Judge of Israel with a Rod upon the Cheek.*

Psl. ii. 7. *I will declare the Decree, the Lord hath said unto me, Thou art my Son, this Day have I begotten thee.*

Heb. i. 5. *For unto which of the Angels said he at any Time, Thou art my Son, this Day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*

Jer. xxiii. 6. *In his Days Judah shall be saved, and Israel shall dwell safely; and this is his Name whereby he shall be called, The Lord our Righteousness.*

1 John v. 20. *And we know that the Son of God is come, and hath given us an Understand-*

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ing that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life.

Rev. i. 8. *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

Matth. xviii. 20. *And where two or three are gathered together in my Name, there am I in the midst of them.*

Heb. i. 3. *Who being the Brightness of his Glory, and the express Image of his Person, and upholding all things by the Word of his Power, when he had by himself purged our Sins, sat down on the right Hand of the Majesty on high.*

Heb. i. 6. *And again, when he bringeth in the First-begotten into the World, And let all the Angels of God worship him.*

Pſ. ii. 12. *Kiss the Son, lest he be angry, and ye perish from the Way, when his Wrath is kindled but a little. Blessed are all they that put their trust in him.*

John iii. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.*

Rom. viii. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things.*

John v. 26. *For as the Father hath Life in himself, so hath he given to the Son to have Life in himself.*

John i. 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

Isai. ix. 6. *For unto us a Child is born, unto us a Son is given: and the Government shall be upon his Shoulder: and his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.*

Prov. viii. 23. *I was set up from everlasting, from the Beginning, or ever the Earth was.*

John xxi. 17. *He saith unto him the third Time, Simon Son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third Time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my Sheep.*

Col. i. 16, 17. *For by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him, and for him. And he is before all things, and by him all things consist.*

John v. 23. *That all Men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, which hath sent him.*

Luke xxiv. 52. *And they worshipped him, and returned to Jerusalem with great Joy.*

34 *Q.* Why do you call him, "our Lord?"

A. Because he hath bought us, and delivered us from the Power of the Devil, not with Gold nor Silver, but with his most precious Blood, and consequently has made us his Property.

Philip. ii. 11. *And that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.*

Rev.xix. 16. *And he hath on his Vesture and on his Thigh a Name written, King of Kings, and Lord of Lords.*

Titus ii. 14. *Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.*

1 Cor. xii. 3. *Wherefore I give you to understand, that no Man speaking by the Spirit of God, calleth Jesus accursed: and that no Man can say, that Jesus is the Lord, but by the Holy Ghost.*

Eph. iv. 4, 5. *There is one Body, and one Spirit, even as ye are called in one Hope of your Calling; one Lord, one Faith, one Baptism.*

THE FOURTEENTH SUNDAY.

Of Christ being made Man.

35 Q. What is the Meaning of these Words: "Who was conceived by the Holy Ghost, born of the Virgin Mary?"

A. That the Son of God, who is, and remains very and eternal God, assumed the real human Nature, in the Womb of the Virgin Mary, by the Operation of the Holy Ghost, that he might be the true Seed of David, and be in all things like unto us his Brethren, Sin only excepted.

Philip. ii. 6, 7. *Who being in the Form of God, thought it not Robbery to be equal with God: But made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men.*

John i. 14. *And the Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.*

Luke xxiv. 39. *Behold my Hands and my Feet, that it is myself. Handle me, and see: for a Spirit hath not Flesh and Bones, as ye see me have.*

Luke i. 26, 27. *And in the sixth Month the Angel Gabriel was sent from God, unto a City of Galilee, called Nazareth, to a Virgin espoused to a Man whose Name was Joseph, of the House of David, and the Virgin's Name was Mary.*

Heb.

Heb. ii. 16, 17. *For verily he took not on him the Nature of Angels: but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his Brethren; that he might be a merciful and faithful High-priest, in Things pertaining to God, to make Reconciliation for the Sins of the People.*

Luke i. 35. *And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that holy Thing which shall be born of thee, shall be called the Son of God.*

Luke i. 37. *For with God nothing shall be impossible.*

Isai. vii. 14. *Therefore the Lord himself shall give you a Sign; Behold, a Virgin shall conceive and bear a Son, and shall call his Name Immanuel.*

Isai. xi. 1. *And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots.*

Isai. liii. 2. *For he shall grow up before him as a tender Plant, and as a Root out of a dry Ground: he hath no Form nor Comeliness; and when we shall see him, there is no Beauty, that we should desire him.*

1 Tim. iii. 16. *And without Controversy great is the Mystery of Godliness: God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.*

Heb.

Heb. ii. 14. *Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same: that through Death he might destroy him that had the Power of Death, that is, the Devil.*

Matth. xxvi. 28. *Then saith he unto them, My Soul is exceeding sorrowful, even unto Death; tarry here, and watch with me.*

Rom. i. 3. *Concerning his Son Jesus Christ our Lord, which was made of the Seed of David according to the Flesh.*

Heb. iv. 15 *For we have not an High-priest which cannot be touched with the Feeling of our Infirmities; but was in all Points tempted like as we are, yet without Sin.*

Isa. ix 6. *For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: and his Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

Jer. xxiii. 5. *Behold the Days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth.*

Micah v. 1. *Now gather thyself in Troops, O Daughter of Troops: he hath laid Siege against us: they shall smite the Judge of Israel with a Rod upon the Cheek.*

Haggai ii. 9. *The Glory of this latter House shall be greater than the former, saith the Lord*

of Hosts: and in this Place will I give Peace, saith the Lord of Hosts.

Gen. xlix. 10. *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come: and unto him shall the gathering of the People be.*

Dan. ix. 24. *Seventy Weeks are determined upon thy People, and upon thy holy City, to finish the Transgression, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the Most Holy.*

36 *Q.* What Advantages do you derive from the holy Conception and Birth of Christ?

A. That he is our Mediator, and by his perfect Innocence, Purity, and Righteousness, my Sins, original and actual, are covered before the Face of God.

1 Tim. ii. 5. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus.*

1 John iii. 5. *And ye know that he was manifested to take away our Sins: and in him is no Sin.*

Gal. iv. 19 *My little Children, of whom I travail in Birth again until Christ be formed in you.*

2 Cor. viii. 9. *For ye know the Grace of our Lord Jesus Christ, that though he was rich,*

rich, yet for your sakes he became poor, that ye through his Poverty might be rich.

THE FIFTEENTH SUNDAY.

Of the State of Christ's Humiliation: the first Degree; his Sufferings under Pontius Pilate, and his Crucifixion.

37 Q. What do you understand by the Word "suffered?"

A. That Christ both in Body and Soul, during the whole of his Life on Earth, but especially at his Death, suffered for the Sins of the World; and by his Suffering, he became the only propitiatory Sacrifice for Sin, to deliver our Bodies and Souls from Condemnation, and obtain for us God's Grace, and Favour, and eternal Life.

1 Pet. i. 11. *Searching what, or what Manner of Time the Spirit of Christ which was in them did signify, when it testified beforehand the Sufferings of Christ, and the Glory that should follow.*

Luke xxiv. 26. *Ought not Christ to have suffered these things, and to enter into his Glory?*

1 Pet. iii. 18. *For Christ also has once suffered for Sins, the Just for the Unjust, that he*

might bring us to God, being put to death in the Flesh, but quickened by the Spirit.

Heb. v. 8, 9. *Though he were a Son, yet learned he Obedience, by the things which he suffered. And being made perfect, he became the Author of eternal Salvation unto all them that obey him.*

1 Pet. iv. 1. *Forasmuch then as Christ hath suffered for us in the Flesh, arm yourselves likewise with the same mind: for he that hath suffered in the Flesh hath ceased from Sin.*

1 Pet. ii. 24. *Who his own self bare our Sins in his own body on the Tree, that we being dead to Sin, should live unto Righteousness: by whose Stripes ye were healed.*

Matth. xxvi. 38. *Then said Jesus unto them, My Soul is exceeding sorrowful, even unto Death: tarry ye here and watch with me.*

Heb. v. 7. *Who in the Days of his Flesh, when he had offered up Prayers and Supplications, with strong crying and Tears, unto him that was able to save him from Death, and was heard, in that he feared.*

Luke xxii. 53. *When I was daily with you in the Temple, ye stretched forth no Hands against me: but this is your Hour, and the Power of Darkness.*

1 Pet. ii. 21, 22, 23. *For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no Sin, neither was Guile found in his Mouth:*

Mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

Heb. ix. 12. *Neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the holy Place, having obtained eternal Redemption for us.*

John x. 11, 18. *I am the good Shepherd: the good Shepherd giveth his Life for the Sheep. No Man taketh it from me, but I lay it down of myself: I have Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father.*

Luke ix. 58. *And Jesus said unto him, Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay his Head.*

Isai. liii. 4, 5. *Surely he hath borne our Griefs, and carried our Sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him, and with his Stripes we are healed.*

Eph. v. 2. *And walk in Love, as Christ also hath loved us, and hath given himself for us an Offering and a Sacrifice to God for a sweet-smelling Savour.*

Heb. v. 9. *And being made perfect, he became the Author of eternal Salvation unto all them that obey him.*

38 Q. Why did Christ suffer under Pontius Pilate?

A. That he being guiltless, but condemned by a worldly Judge, might deliver us from God's severe Justice, which otherwise would have been executed upon us.

1 Tim. vi. 13. *I give thee Charge in the Sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good Confession.*

Matth. xxvii. 24. *When Pilate saw that he could prevail nothing, but that rather a Tumult was made, he took Water, and washed his Hands before the Multitude, saying, I am innocent of the Blood of this just Person: see ye to it.*

Rom. viii 33, 34, 35, 36, 37, 38, 39. *Who shall lay any thing to the Charge of God's Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us. Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? (As it is written, For thy sake we are killed all the Day long: we are accounted a Sheep for the Slaughter.) Nay in all these things we are more than Conquerors, through him that loved us. For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature,*

shall

shall be able to seperate us from the Love of God which is in Christ Jesus our Lord.

Acts iv. 25, 26, 27. *Who by the Mouth of thy Servant David hast said, Why did the Heathen rage, and the People imagine vain things? The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ. For of a Truth against thy holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the People of Israel were gathered together.*

Dan. ii. 44. *And in the Days of these Kings shall the God of Heaven set up a Kingdom which shall never be destroyed: and the Kingdom shall not be left to other People, but it shall break in Pieces, and consume all these Kingdoms, and it shall stand for ever.*

39 Q. Is there any thing more aggravating in it, that he was crucified, than if he had died any other Death?

A. Yes: for thereby I am ascertained, that he bore the Curse, which else I must have sustained: because the Death of the Cross was cursed of God.

Phil. ii. 8. *And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.*

Gal iii. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us: for it is written, Cursed is every one that hangeth on a Tree.*

Deut. xxi. 23. *His Body shall not remain all Night upon the Tree, but thou shalt in any wise bury him that Day, for he that is hanged is accursed of God.*

Pf. xxii. 16, 17. *For Dogs have compassed me, the Assembly of the Wicked have inclosed me: they pierced my Hands and my Feet. I may tell all my Bones. they look and stare upon me.*

John iii. 14. *And as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up.*

THE SIXTEENTH SUNDAY.

Of the Death and Burial of Christ.

40 *Q.* Why was it necessary that Christ should Humble himself to Death?

A. Because of the Justice and Truth of God, which could no other way be honoured and vindicated, than by the Death of the Son of God.

1 Cor. xv. 3. *For I delivered unto you first of all, that which I also received, how that Christ died for our Sins according to the Scriptures.*

Luke xxiii. 46. *And when Jesus had cried with a loud Voice, he said, Father, into thy Hands I commend my Spirit. And having said this, he gave up the Ghost.*

Acts vii. 52. *Which of the Prophets have not your Fathers persecuted? and they have slain*

slain them which shewed before of the coming of the Just One, of whom you have been now the Betrayers and Murderers.

John x. 18. *No Man taketh it from me, but I lay it down of myself: I have Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father.*

Heb. ii. 9, 10. *But we see Jesus, who was made a little lower than the Angels, for the Suffering of Death, crowned with Glory and Honour, that he by the Grace of God should taste Death for every Man. For it became him, for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings.*

Rom. iii. 25, 26. *Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins, that are past, through the Forbearance of God; to declare, I say, at this Time his Righteousness; that he might be just, and the Justifier of him which believeth in Jesus.*

Isai. liii. 8. *He was taken from Prison and from Judgment: and who shall declare his Generation? for he was cut off out of the Land of the Living: for the Transgression of my People was he stricken.*

Dan. ix. 26. *And after threescore and two Weeks shall Messiah be cut off, but not for himself: and the People of the Prince that shall come, shall destroy the City and the Sanctuary; and the End thereof shall be with a Flood, and*

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unto the End of the War Desolations are determined.

41 Q. Why was Christ buried?

A. To testify by it, that he was really dead.

Acts xiii. 29. *And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre.*

Mark xv. 45, 46. *And when he knew it of the Centurion, he gave the Body to Joseph. And he bought fine Linen, and took him down, and wrapped him in the Linen, and laid him in a Sepulchre which was hewn out of a Rock, and rolled a Stone unto the Door of the Sepulchre.*

Isai. liii 9. *And he made his Grave with the Wicked, and with the Rich in his Death; because he had done no Violence, neither was any Deceit in his Mouth.*

Matth. xii. 40. *For as Jonas was three Days and three Nights in the Whale's Belly: so shall the Son of Man be three Days and three Nights in the Heart of the Earth.*

42 Q. If Christ died for us, why must we die likewise?

A. Our Death is no Satisfaction or Payment for our Sins, but to be considered as an Entrance into Life eternal.

1 Cor. xv. 55, 56, 57. *O Death, where is thy Sting? O Grave, where is thy Victory? The*

The Sting of Death is Sin; and the Strength of Sin is the Law. But thanks be to God, which giveth us the Victory, through our Lord Jesus Christ.

Rom. viii. 10. *And if Christ be in you, the Body is dead because of Sin; but the Spirit is Life, because of Righteousness.*

Rom. vii. 24. *O wretched man that I am, who shall deliver me from the Body of this Death! I thank God, through Jesus Christ our Lord.*

2 Cor. v. 1. *For we know, that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal, in the Heavens.*

43. Q. What do we farther obtain, by the Sacrifice and Death of Christ?

A. By his Power, our old Man becomes crucified, dead and buried with him, that the evil Desires of the Flesh should no more reign in us, but that we offer ourselves to him a thankful and holy Sacrifice.

Rom. vi. 3, 4, 5, 6. *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life. For if we have been*

planted

planted together in the Likeness of his Death; we shall be also in the Likeness of his Resurrection: Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin.

Rom. vi. 12, 13. *Let not Sin therefore reign in your mortal Bodies, that ye should obey it in the Lusts thereof. Neither yield ye your Members as instruments of Unrighteousness unto Sin: but yield yourselves unto God, as those that are alive from the dead; and your Members as Instruments of Righteousness unto God.*

44 *Q.* Why doth it follow, "he descended into "Hell?"

A. To assure and comfort me in my greatest Tribulations, that the Lord Jesus Christ, by the unspeakable Anxiety, Pains, and Sorrows he felt during the whole time of his Sufferings, and conflicting with the Powers of Darkness, but especially on the Cross, has delivered me from all the Anguish and Pains of Hell, the Place of Torment.

Ps. cxviii. 6. *The Lord is on my Side, I will not fear. What can Man do unto me?*

1 Sam. ii. 6. *The Lord killeth, and he maketh alive: he bringeth down to the Grave, and he lifteth up.*

Matth. xxvi. 38, 39. *Then saith he unto them, My Soul is exceeding sorrowful, even unto Death: tarry ye here, and watch with me. And he went a little farther, and fell on his Face, and prayed, saying, O my Father, if it be possible, let this Cup pass from me: nevertheless not as I will, but as thou wilt.*

Math. xxvii. 46. *And about the ninth Hour, Jesus cried with a loud Voice, saying, Eli, Eli, lema sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

Isai. liii. 10. *Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the Lord shall prosper in his Hand.*

Ps. xxii. 2. *O my God, I cry in the Daytime, but thou hearest not; and in the Night-season, and am not silent.*

Rom. viii. 1. *There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*

1 Thes. i. 10. *And to wait for his Son from Heaven, whom he raised from the Dead, even Jesus which delivered us from the Wrath to come.*

The SEVENTEENTH SUNDAY.

Of the State of Christ's Exaltation. 1st Degree: His Resurrection.

45 Q. What doth the Resurrection of Christ profit us?

A. 1. He hath by his Resurrection conquered Death, to make us Partakers of his Righteousness and the Victory which he obtained for us by his Death.

2. We are likewise raised to a new and spiritual Life.

3. The Resurrection of Christ is a sure Pledge of our happy Resurrection.

Luke xxiv. 5, 6. *And as they were afraid, and bowed down their Faces to the Earth, they said unto them, Why seek ye the Living among the Dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.*

Acts ii. 24. *Whom God hath raised up, having loosed the Pains of Death: because it was not possible that he should be holden of it.*

Isai. l. 8 *He is near that justifieth me, who will contend with me? let us stand together: who is my adversary? let him come near to me.*

John ii. 19. *Jesus answered and said unto them, Destroy this Temple, and in three Days will I raise it up.*

Acts x. 40, 41. *Him God raised up the third Day, and shewed him openly. Not to all the People, but unto Witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the Dead.*

Ps. xvi. 10. *For thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption.*

Matth. xii. 40. *For as Jonas was three Days and three Nights in the Whale's Belly: so shall the Son of Man be three Days and three Nights in the Heart of the Earth.*

Rom. iv. 25. *Who was delivered for our Offences, and was raised again for our Justification.*

1 Thess. iv. 14. *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*

1 Cor. xv. 4. *And that he was buried, and that he rose again the third Day, according to the Scriptures.*

Rom. iv. 8. *Blessed is the Man to whom the Lord will not impute Sin.*

Rom. xiv. 9. *For to this end Christ both died, and rose and received, that he might be Lord both of the Dead and Living.*

Rom i. 4. *And declared to be the Son of God with Power: according to the Spirit of Holiness, by the Resurrection from the Dead*

John x. 17, 18. *Therefore doth my Father love me, because I lay down my Life, that I might take it again. No Man taketh it from*

me, but I lay it down of myself. I have Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father.

Rom. viii. 11. *But if the Spirit of him that raised up Jesus from the Dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you.*

Rom. x. 9. *That if thou confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart that God hath raised him from the dead, thou shalt be saved.*

1 Cor. xv. 5, 6, 7. *And that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred Brethren at once; of whom the greater Part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the Apostles.*

Jer. xxxi. 25. *For I have satiated the weary Soul, and I have replenished every sorrowful Soul.*

1 Cor. xv. 17. *And if Christ be not raised, your Faith is vain; ye are yet in your Sins.*

Rom. vi. 4. *Therefore we are buried with him by Baptism into Death: that like as Christ was raised up from the dead by the Glory of the Father, even we also should walk in Newness of Life.*

1 Cor. xv. 19. *If in this Life only we have Hope in Christ, we are of all Men most miserable.*

THE

The EIGHTEENTH SUNDAY.

Of Christ's Ascension.

46 *Q.* What do you understand by Christ's being "ascended into Heaven?"

A. That Christ, in the full View of his Disciples, ascended from the Earth up into Heaven, and that he is there for our Good, till he comes again to judge both the Quick and the Dead.

Acts i 9, 10, 11. *And when he had spoken these things, while they beheld, he was taken up, and a Cloud received him out of their Sight. And while they looked stedfastly toward Heaven, as he went up, behold, two Men stood by them in white apparel; which also said, Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.*

John xvi. 28. *I came forth from the Father, and am come into the World: again, I leave the World, and go to the Father.*

Eph. iv. 10. *He that descended, is the same also that ascended up far above all Heavens, that he might fill all things.*

Heb. viii. 4. *For if he were on Earth, he should not be a Priest, seeing that there are Priests that offer Gifts according to the Law.*

Acts iii. 21. *Whom the Heaven must receive, until the time of Restitution of all things, which God hath spoken by the Mouth of all his holy Prophets since the World began.*

John xx. 17. *Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my Brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.*

Luke xxiv. 50, 51. *And he led them out as far as to Bethany: and he lifted up his Hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.*

Ps. lxviii. 18. *Thou hast ascended on high, thou hast led Captivity captive: thou hast received Gifts for Men, yea, for the Rebellious also, that the Lord God might dwell among them.*

Heb. iv. 14. *Seeing then that we have a great High-priest, that passed into the Heavens, Jesus the Son of God, let us hold fast our Profession.*

Mark xvi. 19. *So then, after the Lord had spoken unto them, he was received up into Heaven, and sat on the right Hand of God.*

Acts i. 3. *To whom also he shewed himself alive after his Passion, by many infallible Proofs, being seen of them forty Days, and speaking of the things pertaining to the Kingdom of God.*

Psal. xlvii. 6. *God is gone up with a Shout, the Lord with the Sound of a Trumpet.*

47 *Q.* But is not Christ with us to the End of the World, as he hath promised us?

A. Christ is very Man, and very God: according to his Manhood, he is no more upon Earth; but as to his Godhead, Majesty, Grace, and Spirit, he never doth forsake us.

Matth. xxviii. 20. *Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the End of the World. Amen.*

Matth. xxvi. 11. *For ye have the Poor always with you, but me ye have not always.*

Matth. xviii. 20. *For where two or three are gathered together in my Name, there am I in the midst of them.*

Isai. vi. 1. *In the Year that King Uzziah died, I saw also the Lord sitting upon a Throne, high and lifted up, and his Train filled the Temple.*

2 Cor. xiii. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.*

48 Q. But if the human Nature be not in every Place where the Godhead is, are not the two Natures separated from each other?

A. In no wise: For as the Godhead is incomprehensible, and omnipresent, it must follow that it can subsist without the accepted Manhood, and is personally united to it.

John iii. 13. *And no Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man, which is in Heaven.*

John xi. 15. *And I am glad for your sakes, that I was not there, to the Intent ye may believe; nevertheless let us go unto him*

Rev. ii. 1. *Unto the Angel of the Church of Ephesus, write, These things saith he that holdeth the seven Stars in his right Hand, who walketh in the midst of the seven golden Candlesticks.*

49 Q. What Blessings do we receive by the Ascension of Christ?

A. 1. That he is our Intercessor in Heaven before his Father's Presence. 2. That we have our Flesh in Heaven for a sure Pledge, that he, as the Head, will take care to bring us his Members to him. 3. He sends us his Spirit for a Counter-pledge, by whose Power we seek not the things which are upon the Earth, but the things which are above, where Christ is sitting at the right Hand of God.

1 John

1 John ii. 1. *My little Children, these things write I unto you, that ye sin not. And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.*

John xiv. 2, 3. *In my Father's House are many Mansions: if it were not so, I would have told you. I go to prepare a Place for you. And if I go and prepare a Place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

John xvi. 7. *Nevertheless, I tell you the Truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*

Col. iii. 1, 2. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right Hand of God. Set your Affection on things above, not on things on the Earth.*

Phil. iii. 20. *For our Conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ.*

THE NINETEENTH SUNDAY.

Of Christ's sitting at the right Hand of God, and his coming again to Judgment.

50 *Q.* Why doth it follow, "sitting at the "right Hand of God?"

A. That

A. That Christ for this very Cause ascended into Heaven, to shew himself there as the Head of the Christian Church, and by whom the Father governs all things.

Mark. xvi. 19. *So then, after the Lord had spoken unto them, he was received up into Heaven, and sat on the right Hand of God.*

Heb. i. 13 *But to which of the Angels said he at any time, Sit on my right Hand, until I make thine Enemies thy Footstool?*

1 Kings ii. 19. *Bath-sheba therefore went unto King Solomon, to speak unto him for Adonijah. and the King rose up to meet her, and bowed himself unto her, and sat down on his Throne, and caused a Seat to be set for the King's Mother, and she sat on his right Hand.*

Pf. cx. 1. *The Lord said unto my Lord, Sit thou at my right Hand, until I make thine Enemies thy Footstool.*

1 Cor. xv. 25. *For he must reign till he hath put all Enemies under his Feet.*

Eph. i. 20, 21, 22. *Which he wrought in Christ when he raised him from the Dead, and set him at his own right Hand in the heavenly Places, far above all Principality and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come. and put all things under his Feet, and gave him to be the Head over all things to the Church.*

Acts vii. 56. *And said, Behold, I see the Heavens opened, and the Son of Man standing on the right Hand of God.*

Heb. i. 3. *Who being the Brightness of his Glory, and the express Image of his Person, and upholding all things by the Word of his Power, when he had by himself purged our Sins, sat down on the right Hand of the Majesty on high.*

51 Q. What Utility do we derive at present from the Glory of Christ our Lord?

A. 1. That he, by his Holy Spirit, doth pour out the heavenly Gifts upon us, his Members. And 2. That he, by his Power, defends and preserves us against all Enemies.

Acts ii. 33. *Therefore being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.*

Rom. viii. 34. *Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us.*

52 Q. What Consolation acquire you by the coming again of Christ to "judge both the Quick "and the Dead?"

A. That in all Sorrow and Persecution, with good Men, I expect a Judge from Heaven, even the very same Person who once interposed between God and Sinners, undertook my Cause, and took all the Curse away from me; who will also cast all his and mine Ene-

always for you, that our God would count you worthy of this Calling, and fulfil all the good Pleasure of his Goodness, and the Work of Faith with Power: that the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the Grace of our God, and the Lord Jesus Christ.

2 Cor. i. 10. *Who delivered us from so great a Death, and doth deliver: in whom we trust that he will yet deliver.*

Eccles. xii. 14. *For God shall bring every Work into Judgment, with every secret thing, whether it be good, or whether it be evil.*

Rev. xx. 12. *And I saw the Dead, small and great, stand before God; and the Books were opened, and another Book was opened, which is the Book of Life; and the Dead were judged out of those things which were written in the Books, according to their Works.*

Matth. xxv 34. *Then shall the King say unto them on his right Hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

Matth. xxv 41, and 46. *Then shall he say also unto them on the left Hand, Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.—And these shall go away into everlasting Punishment: but the Righteous into Life eternal.*

Mark xiii. 33, 34. *Take ye heed, watch and pray: for ye know not when the Time is. For the Son of Man is as a Man taking a far Journey,*

ny, who left his House, and gave Authority to his Servants, and to every Man his Work, and commanded the Porter to watch.

Luke xxi. 27, 28. *And then shall they see the Son of Man coming in a Cloud with Power and great Glory. And when these things begin to come to pass, then look up, and lift up your Heads; for your Redemption draweth nigh.*

1 John ii. 28. *And now little Children, abide in him; that when he shall appear, we may have Confidence, and not be ashamed before him at his coming.*

The TWENTIETH SUNDAY.

Of God the Holy Ghost.

53 *Q.* What do you believe concerning the Holy Ghost?

A. 1. That he, together with the Father, and the Son, be very and eternal God. 2. That he is likewise instrumental to my Salvation, making me a Partaker of the true Faith which is in Christ; and among all his other Benefits, that he assists and comforts me, and remains with me for ever.

John xv. 26. *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.*

1 Pet. i. 2. *Elect according to the Foreknowledge of God the Father, through Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ: Grace unto you, and Peace be multiplied.*

1 Cor. xii. 11. *But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

Luke iii. 22. *And the Holy Ghost descended in a bodily Shape like a Dove upon him, and a Voice came from Heaven, which said, Thou art my beloved Son; in thee I am well pleased.*

2 Cor. iii. 17. *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is Liberty.*

Gen. i. 2. *And the Earth was without Form and void, and Darkness was upon the Face of the Deep: and the Spirit of God moved upon the Face of the Waters.*

Isai. xi. 2. *And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of the Lord.*

Job xxxiii. 4. *The Spirit of God hath made me, and the Breath of the Almighty hath given me Life.*

John iii. 5, 6. *Jesus answered, Verily verily I say unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh,*

is Flesh; and that which is born of the Spirit, is Spirit.

Matth. ix 38 compared with Acts xiii. 2. *Pray ye therefore the Lord of the Harvest, that he will send forth Labourers into his Harvest. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the Work whereunto I have called them.*

Matth xii. 31, 32. *Wherefore I say unto you, All manner of Sin and Blasphemy shall be forgiven unto Men: but the Blasphemy against the Holy Ghost shall not be forgiven unto Men. And whosoever speaketh a Word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come.*

Rom. viii 9. *But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Christ, he is none of his.*

John xiv 16, 17. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.*

Gal iv. 6. *And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father.*

1 Cor.

1 Cor. ii. 10, 11. *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a Man, save the Spirit of him which is in him? Even so the things of God knoweth no Man, but the Spirit of God.*

John xvi. 13, 14, 15. *Howbeit, when he the Spirit of Truth is come, he will guide you into all Truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*

Acts v. 1, 3, 4. *But a certain Man named Ananias, with Sapphira his Wife, sold a Possession.—But Peter said, Ananias, why hath Satan filled thine Heart to lie to the Holy Ghost, and to keep back Part of the Price of the Land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own Power? Why hast thou conceived this thing in thine Heart? Thou hast not lied unto Men, but unto God.*

Ps. cxxxix. 7. *Whither shall I go from thy Spirit? or whither shall I flee from thy Presence?*

Ps. civ. 30. *Thou sendeth forth thy Spirit, they are created, and thou renewest the Face of the Earth.*

2 Cor. xiii. 13. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.*

2 Cor. iii. 17, 18. *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is Liberty. But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.*

1 Cor. ii. 12, 13. *Now we have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the Words which Mans Wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*

Eph. iii. 16, 17. *That he would grant you according to the Riches of his Glory, to be strengthened with Might by his Spirit in the inner Man; that Christ may dwell in your Hearts by Faith; that ye being rooted and grounded in Love,* &c.

Ps. cxliii. 10. *Teach me to do thy Will; for thou art my God: thy Spirit is good; lead me into the Land of Uprightness.*

THE

THE TWENTY-FIRST SUNDAY.

Of the holy Catholic Church, and of its Privileges and Benefits in this Life.

54 *Q.* What do you believe of the "holy Catholic Church?"

A. That God hath elected a Number of the whole human Race to eternal Life; from the Beginning of the World to the End, he calls them by his Spirit and Word in the Unity of the Faith, and gathers them into his Church, which he constantly will defend and maintain; and trust that I am a Member of the same, and shall be for ever.

1 Tim. iii. 15. *But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the Pillar and Ground of the Truth.*

Acts xx. 28. *Take heed therefore unto yourselves, and to all the Flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own Blood.*

Rev. xii. 11. *And they overcame him by the Blood of the Lamb, and by the Word of his Testimony;*

Testimony; and they loved not their lives unto the Death.

Eph. iv. 4, 5. *There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism.*

Rev. v. 9, 10, 11, 12, 13, 14. *And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof: for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation: and hast made us unto our God, Kings and Priests: and we shall reign on the Earth. And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beasts, and the Elders: and the Number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud Voice, Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. And the four Beasts said, Amen; and the four and twenty Elders fell down and worshipped him that liveth for ever and ever.*

John xv. 19, 20, 21. *If ye were of the World, the World would love his own: but because ye are not of the World, but I have chosen you*

you out of the World, therefore the World hateth you. Remember the Word that I said unto you, The Servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they have kept my Saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me.

2 Tim. ii. 19. *Nevertheless the Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his. And, let every one that nameth the Name of Christ, depart from Iniquity.*

2 Tim. i. 9. *Who hath saved us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace which was given us in Christ Jesus before the World began.*

Rom. viii. 30. *Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified.*

Heb. iii. 1. *Wherefore, holy Brethren, Partakers of the heavenly Calling, consider the Apostle and High-priest of our Profession, Christ Jesus.*

Eph. iv, 11. *And he gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ.*

Matth.

Matth. xxviii. 20. *Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the End of the World. Amen.*

Eph. v. 23. *For the Husband is the Head of the Wife, even as Christ is the Head of the Church: and he is the Saviour of the Body.*

1 Pet. i. 5. *Who are kept by the Power of God through Faith unto Salvation, ready to be revealed in the last Time.*

2 Tim. ii. 20. *But in a great House there are not only vessels of Gold, and of Silver, but also of Wood, and of Earth; and some to Honour, and some to Dishonour.*

Rev. xvii. 14. *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings; and they that are with him are called, and chosen, and faithful.*

Heb. xii. 22, 23. *But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly, and Church of the First-born which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men, made perfect.*

Ps. xciii. 5. *Thy Testimonies are very sure: Holiness becometh thine House, O Lord, for ever.*

Eph. i. 3, 4. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ:*

Christ: according as he hath chosen us in him before the Foundation of the World, that we should be holy, and without Blame before him in Love.

Ephes. i. 22, 23. *And hath put all things under his Feet, and gave him to be the Head over all things to the Church, which is his Body, the Fulness of him that filleth all in all.*

Acts xiii. 48. *And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life, believed.*

Rom. ix. 16 and 18. *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy. Therefore hath he Mercy on whom he will have Mercy, and whom he will, he hardeneth.*

Matth. xx. 16. *So the last shall be first, and the first last: for many be called, but few chosen.*

Isai. lix. 21. *As for me, this is my Covenant with them, saith the Lord; My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, saith the Lord, from henceforth and for ever.*

Gen. iv. 26. *And to Seth, to him also there was born a Son; and he called his Name Enos: then began Men to call upon the Name of the Lord.*

Matth. xvi. 18. *And I say also unto thee, that thou art Peter, and upon this Rock I will build*

my

my Church: and the Gates of Hell shall not prevail against it.

1 Pet. ii. 5. *Ye also as lively Stones, are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ.*

55 *Q.* What do you understand by the "Communion of Saints?"

A. 1. That all and every Believer, as Members of the Church of God, have Communion with Christ, and partake of his Treasures and Gifts. 2. That every one must acknowledge it to be his Duty to bestow of his Talents for the Good and Happiness of the other Members.

Psal. xvi. 3. *But to the Saints that are in the Earth, and to the Excellent, in whom is all my Delight.*

1 John. i. 3. *That which we have seen and heard, declare we unto you, that ye also may have Fellowship with us. and truly our Fellowship is with the Father, and with his Son Jesus Christ.*

1 Cor. iii 21, 22, 23. *Therefore let no Man glory in Men. for all things are yours: whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things present, or Things to come, all are yours. and ye are Christ's, and Christ is God's.*

1 Pet. iv. 10 *As every Man hath received the Gift, even so minister the same one to another,*

other, as good Stewards of the manifold Grace of God.

56 *Q.* What do you believe of the "Forgive- "ness of Sins?"

A. That God, for Christ's ſake, will not remember my Sins, nor enter into Judgment for the ſinful and inordinate Affections which may remain warring againſt the Spirit: But according to the Riches of his Grace, will impute to me the Righteouſneſs of Christ, that I ſhall never fall under eternal condemnation.

Iſai. xliii. 25. *I, even I am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy Sins.*

Rom. iii. 25, 26. *Whom God hath ſet forth to be a Propitiation, through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God: to declare, I ſay, at this Time his Righteouſneſs; that he might be juſt, and the Juſtifier of him which believeth in Jeſus.*

Pſ. xxxii. 1, 2. *Bleſſed is he whoſe Tranſgreſſion is forgiven, whoſe Sin is covered. Bleſſed is the Man unto whom the Lord imputeth not Iniquity, and in whoſe Spirit there is no Guile.*

1 John i. 9. *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.*

Isai. liv. 17. *No Weapon that is formed against thee shall prosper; and every Tongue that shall rise against thee in Judgment, thou shalt condemn. This is the Heritage of the Servants of the Lord, and their Righteousness is of me, saith the Lord.*

The TWENTY-SECOND SUNDAY.

Concerning the Benefits of Church Membership, and Union with Christ, after this Life.

57 Q. What Comfort arises to you from "the "Resurrection of the Body?"

A. That not my Soul only after this Life shall be taken to Christ its great Head, but my Flesh or Body likewise being awakened and raised by Christ's Power from the Dust of the Earth, will be reunited to the Soul, and fashioned according to the glorious Body of Christ.

John vi. 39, 40. *And this is the Father's Will which hath sent me, that of all whom he hath given me, I should lose nothing, but should raise it up again at the last Day. And this is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting Life: and I will raise him up at the last Day.*

Eclef.

Eclef. xii. 7. *Then ſhall the Duſt return to the Earth as it was; and the Spirit ſhall return unto God, who gave it.*

Matth. x. 28. *And fear not them which kill the Body, but are not able to kill the Soul: but rather fear him, which is able to deſtroy both Soul and Body in Hell.*

Phil. i. 23. *For I am in a Strait betwixt two, having a Deſire to depart, and to be with Chriſt, which is far better.*

Luke xvi. 22, 23. *And it came to paſs that the Beggar died, and was carried by the Angels into Abraham's Boſom: the rich Man alſo died, and was buried: And in Hell he lifted up his Eyes, being in Torments, and ſeeth Abraham afar off, and Lazarus in his Boſom.*

Rev. xiv. 13. *And I heard a Voice from Heaven, ſaying unto me, Write, Bleſſed are the Dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their Labours; and their Works do follow them.*

Iſai. xxvi. 19. *Thy dead Men ſhall live, together with my dead Body ſhall they ariſe: awake and ſing ye that dwell in Duſt: for thy Dew is as the Dew of Herbs, and the Earth ſhall caſt out the Dead.*

Acts xxiv. 15. *And have Hope towards God, which they themſelves alſo allow, that there*

shall be a Resurrection of the Dead, both of the Just and Unjust.

John v. 28, 29. *Marvel not at this: for the Hour is coming, in the which all that are in the Graves shall hear his Voice and shall come forth, they that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation.*

1 Cor. xv. 53. *For this Corruptible must put on Incorruption, and this Mortal must put on Immortality.*

Job xix. 25, 26, 27. *For I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth. And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: whom I shall see for myself, and mine Eyes shall behold, and not another; though my Reins be consumed within me.*

1 Cor. xv. 42, 43, 44. *So also is the Resurrection of the Dead. It is sown in Corruption, it is raised in Incorruption: it is sown in Dishonour, it is raised in Glory: it is sown in weakness, it is raised in Power: it is sown a natural Body, it is raised a spiritual Body. There is a natural Body, and there is a spiritual Body.*

Phil. iii. 21. *Who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the Working whereby he is able even to subdue all things unto himself.*

58 Q. Have you any Comfort by the Article of "Life everlasting?"

A. Yes; because from what I already feel, and from the Promises of God, I shall possess boundless Felicity, after this Life, which neither Eye hath seen, nor Ear heard, neither have entered into the Heart of Man to conceive, and shall praise God eternally.

1 John ii. 25. *And this is the Promise that he hath promised us, even eternal Life.*

1 Pet. i. 8. *Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with Joy unspeakable, and full of Glory.*

1 Cor. xiii. 10. *But when that which is perfect is come, then that which is in part shall be done away.*

1 Cor. ii. 9. *But as it is written, Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man the things which God hath prepared for them that love him.*

1 Cor. xiii. 12. *For now we see through a Glass darkly; but then Face to Face: now I know in part; but then shall I know even as also I am known.*

Pf. xvii. 15. *As for me, I will behold thy Face in Righteousness: I shall be satisfied, when I awake with thy Likeness.*

Rev. xxi. 7. *He that overcometh ſhall inherit all things; and I will be his God, and he ſhall be my Son.*

Rev. xix. 1. *And after theſe things I heard a great Voice of much People in Heaven, ſaying, Alleluia; Salvation, and Glory, and Honour, and Power, unto the Lord our God.*

Rev. xxii. 5. *And there ſhall be no Night there; and they need no Candle, neither Light of the Sun; for the Lord God giveth them Light: and they ſhall reign for ever and ever.*

THE TWENTY-THIRD SUNDAY.

Of Juſtification.

59 *Q.* What Satisfaction and Advantage do you derive by believing all the foregoing Articles?

A. That I am righteous before God in Chriſt, and an Heir of Life eternal.

Rom. v. 1, 2. *Therefore being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt. By whom alſo we have Acceſs by Faith into this Grace wherein we ſtand, and rejoice in hope of the Glory of God.*

Rom. iv. 1, 2. *What ſhall we then ſay, that Abraham, our Father, as pertaining to the Fleſh, hath found? For if Abraham were juſti-*
fied

fied by Works, he hath whereof to glory, but not before God.

Prov. xvii. 15. *He that justifieth the Wicked, and he that condemneth the Just, even they both are Abomination to the Lord.*

60 Q. How are you righteous before God?

A. Alone by the Merits of Jesus Christ, through a true Faith: although my Conscience upbraids me with having sinned grievously against the divine Commandments, and with being still inclined by the Law in my Members to transgress; yet God, without any human Merits, out of mere Grace, sets to my Account the entire Obedience and Righteousness of Christ: so that I am as righteous, as if I never had fallen, or committed Sin, yea, as if I had performed all the Obedience which Christ hath; provided I receive those Benefits with a believing and obedient Heart.

Rom. viii. 33, 34. *Who shall lay any thing to the Charge of God's Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us.*

Rom. iv. 5. *But to him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness.*

Luke

Luke xviii. 13, 14. *And the Publican standing afar off, would not lift up so much as his Eyes unto Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner. I tell you, this Man went down to his House justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

Gal. iii. 10. *For as many as are of the Works of the Law, are under the Curse. For it is written, cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*

Rev. xii. 10. *And I heard a loud Voice, saying in Heaven, Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ: for the Accuser of our Brethren is cast down, which accused them before our God Day and Night.*

Zech. iii. 1, 2. *And he shewed me Joshua the High-priest, standing before the Angel of the Lord, and Satan standing at his right Hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee: is not this a Brand plucked out of the Fire?*

Psl. li. 5, 6, 7. *Behold, I was shapen in Iniquity; and in Sin did my Mother conceive me. Behold, thou desirest Truth in the inward Parts: and in the hiddden Part thou shalt make me to know Wisdom. Purge me with Hyssop, and I shall*

shall be clean: wash me, and I shall be whiter than Snow.

Job. xxxiii. 23, 24. *If there be a Messenger with him, an Interpreter, one among a thousand, to shew unto Man his Uprightness: then he is gracious unto him, and saith, Deliver him from going down to the Pit, I have found a ransom.*

Rom. iv. 6, 7, 8. *Even as David also describeth the Blessedness of the Man unto whom God imputeth Righteousness without Works, saying, Blessed are they whose Iniquities are forgiven, and whose Sins are covered. Blessed is the Man to whom the Lord will not impute Sin.*

Tit. iii. 7. *That being justified by his Grace, we should be made Heirs according to the Hope of eternal Life.*

Rom. iii. 24. *Being justified freely by his Grace, through the Redemption that is in Jesus Christ.*

Rom. v. 19. *For as by one Man's Disobedience many were made Sinners: so by the Obedience of one shall many be made righteous.*

2 Cor. v. 21. *For he hath made him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in him.*

61 *Q.* Why do you say, that you are justified by Faith alone?

A. Not because I am acceptable to God by my Faith; but that the Obedience, Satisfaction,

tisfaction, and Righteousness of Christ is alone my Righteousness before God, and I can no otherwise receive and apply it than by a true saving Faith.

John i. 12, 13. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name: which were born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.*

Acts xiii. 38, 39. *Be it known unto you, therefore, Men and Brethren, that through this Man is preached unto you Forgiveness of Sins; and by him all that believe are justified from all things, from which he could not be justified by the Law of Moses.*

Matth. v. 6. *Blessed are they which do hunger and thirst after Righteousness: for they shall be filled.*

The TWENTY-FOURTH SUNDAY.

Refutation of the Errors concerning the Doctrine of Justification.

62 *Q.* But why cannot our good Works constitute the Righteousness before God, or be a Part of it?

A. Because that Righteousness which will stand the Trial before God's Judgment, must be

be perfect, and in all Parts conformable to the Law of God: And besides, even our very best Works, during this Life, are all imperfect, and polluted with Sin.

Rom. iii. 28. *Therefore we conclude, that a Man is justified by Faith, without the Deeds of the Law.*

Rom. x. 3, 4, 5. *For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God. For Christ is the End of the Law for Righteousness, to every one that believeth. For Moses describeth the Righteousness which is of the Law, That the Man which doth these things shall live by them.*

Gal. ii. 21. *I do not frustrate the Grace of God: for if Righteousness comes by the Law, then Christ is dead in vain.*

James ii. 23, 24. *And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for Righteousness: and he was called the Friend of God. Ye see then how that by Works a Man is justified, and not by Faith only. [Good Works follow always a strong Faith, but good Works cannot procure a true Faith.]*

Phil. iii. 8, 9. *Yea doubtless, and I count all things but Loss, for the Excellency of the Knowledge of Christ Jesus my Lord: for whom I have suffered the Loss of all things, and do count them*

but Dung that I may win Christ; And be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.

James ii. 10. *For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.*

Gal. iii. 10. *For as many as are of the Works of the Law, are under the Curse: for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*

Isai. lxiv. 6. *But we are all as an unclean Thing, and all our Righteousnesses are as filthy Rags; and we all do fade as a Leaf, and our Iniquities, as the Wind, have taken us away.*

Rom. vii. 21. *I find then a Law, that when I would do Good, Evil is present with me.*

63 *Q.* Why do our good Works procure nothing, since God hath promised to reward them both in this Life, and in the Life to come?

A. This Reward is not given for any Merit in our Works, but of Grace; for the alone Merits of Jesus Christ.

Matth. v. 12. *Rejoice, and be exceeding glad: for great is your Reward in Heaven: for so persecuted they the Prophets which were before you.*

Rom.

Rom. iv. 4, 5. *Now to him that worketh, is the Reward not reckoned of Grace, but of Debt. But to him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness.*

Luke xvii. 10. *So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable Servants. we have done that which was our Duty to do*

Job xxii. 2, 3. *Can a Man be profitable unto God, as he that is wise may be profitable unto himself? Is it any Pleasure to the Almighty that thou art righteous? Or is it Gain to him, that thou makest thy Ways perfect?*

Tit. i. 2. *In hope of eternal Life, which God that cannot lie, promised before the World began.*

Rom. vi 23. *For the Wages of Sin is Death: but the Gift of God is eternal Life, through Jesus Christ our Lord.*

Pf. xix. 12. *Who can understand his Errors? Cleanse thou me from secret faults.*

2 Cor. iii. 5. *Not that we are sufficient of ourselves to think any thing as of ourselves, but our Sufficiency is of God.*

Rom viii. 18. *For I reckon, that the Sufferings of this present Time, are not worthy to be compared with the Glory which shall be revealed in us.*

1 Pet. i. 9. *Receiving the End of your Faith, even the Salvation of your Souls.*

1 Cor. xv. 58. *Therefore my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord; forasmuch as ye know that your Labour is not in vain in the Lord.*

64 Q. But doth not this Doctrine make Men careless and ungodly?

A. By no Means: for it is impossible that any, who by a true Faith are ingrafted into Christ, should not bring forth the Fruits of Thankfulness and Holiness.

Rom vi. 15. *What then? shall we sin because we are not under the Law, but under Grace? God forbid.*

Rom iii. 31. *Do we then make void the Law through Faith? God forbid, yea, we establish the Law.*

Tit. ii 11, 12. *For the Grace of God that bringeth Salvation hath appeared to all Men, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World.*

Gal. v. 6. *For in Jesus Christ, neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love.*

Tit. iii. 8. *This is a faithful Saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful*

careful to maintain good Works: these Things are good and profitable unto Men.

Phil. i. 11. *Being filled with the Fruits of Righteousness, which are in Jesus Christ unto the Glory and Praise of God.*

John xv. 5. *I am the Vine, Ye are the Branches. He that abideth in me, and I in him, the same bringeth forth much Fruit, for without me ye can do nothing.*

THE TWENTY-FIFTH SUNDAY.

Of the Sacraments in general.

65 Q. Seeing that Faith alone maketh us Partakers of all the Merits of Christ, from whence comes such a Faith?

A. From the Holy Ghost; who works this Faith in our Hearts, by the Preaching of the Gospel, and strengthens the same by the Use of the Sacraments.

1 Cor. iv. 7. *For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*

Phil. i. 29. *For unto you it is given in the Behalf of Christ, not only to believe on him, but also to suffer for his sake.*

1 Cor. xii. 9 and 11. *To another, Faith by the same Spirit, to another, the Gifts of Healing by the same Spirit. But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

Rom. x. 17 *So then Faith cometh by Hearing, and Hearing by the Word of God.*

Eph i. 19. *And what is the exceeding Greatness of his Power to us-ward who believe, according to the working of his mighty Power.*

Mark ix. 24. *And straightway the Father of the Child cried out, and said with Tears, Lord, I believe; help thou my Unbelief.*

Eph. ii 8. *For by Grace ye are saved, through Faith; and that not of ourselves: it is the Gift of God.*

2 Cor. iv. 13. *We having the same Spirit of Faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.*

Gal. v. 22, 23, 24, 25. *But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance: against such there is no Law. And they that are Christ's, have crucified the Flesh, with the Affections and Lusts. If we live in the Spirit, let us also walk in the Spirit.*

Acts xvi. 14. *And a certain Woman named Lydia, a Seller of Purple, of the City of Thyatira, which worshipped God, heard us: whose Heart the Lord opened, that she attended unto the Things which were spoken of Paul.*

Eph. iii. 16, 17. *That he would grant you according to the Riches of his Glory, to be strengthened with Might by his Spirit in the inner Man; that Christ may dwell in your Hearts by Faith; that ye being rooted and grounded in Love,* &c. ——

Luke xvii. 5. *And the Apostles said unto the Lord, Increase our Faith.*

66 *Q.* What are Sacraments?

A. Sacraments are holy, visible Signs and Seals, ordained of God, that by our Use of them, he may make us better understand the Gospel Promises and Blessings, as that he gives us Forgiveness of Sins, and Life everlasting, for the Obedience and Sacrifice of Christ, fulfilled on the Cross.

Rom. iv. 11. *And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith, which he had yet being uncircumcised: that he might be the Father of all them that believe, though they be not circumcised, that Righteousness might be imputed unto them also.*

Matth. vii. 6. *Give not that which is holy unto the Dogs, neither cast ye your Pearls before*

Same, lest they trample them under their Feet, and turn again and rent you.

1 Cor. xi. 23. *For I have received of the Lord, that which I also delivered unto you, That the Lord Jesus, the same Night in which he was betrayed, took Bread.*

Acts ii. 38. *Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.*

67 *Q.* Are both the Word of God and the Sacraments ordained for this very Purpose, to shew us our compleat Salvation by the Sacrifice of Christ, which he offered for us upon the Cross?

A. Yes verily: for the Holy Ghost teaches us in the Gospel, and testifies to us by the Sacraments, that our Salvation entirely depends upon the Sacrifice of Christ, which he offered up without Spot unto God for us on the Cross.

Heb. x. 14, 15. *For by one Offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a Witness to us*

Col. ii. 11. *In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ.*

1 Cor.

1 Cor. v. 7. *Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.*

1 Cor. x. 1, 2, 3, 4. *Moreover, Brethren, I would not that ye should be ignorant, how that all our Fathers were under the Cloud, and all passed through the Sea; and were all baptized unto Moses in the Cloud, and in the Sea; and did all eat the same spiritual meat; and did all drink the same spiritual Drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

68 *Q.* How many Sacraments has Christ instituted in the New Testament?

A. Two: namely, holy Baptism, and the holy Sacrament of the Lord's Supper.

Acts ii. 41, 42. *Then they that gladly received the Word, were baptized. and the same Day there were added unto them about three thousand Souls. And they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers.*

THE

The TWENTY-SIXTH SUNDAY.

Of holy Baptism.

69 *Q.* How are you instructed in holy Baptism, that the Sacrifice of Christ on the Cross is for your Good?

A. In this wise, Christ hath instituted this outward Bath and Emblem of Water, thereby signifying, that I am as certainly cleansed with his Blood and Spirit from all internal Defilement, or from all my Sins, as the outward Application of Water cleanses the Filth of the Flesh.

1 Cor. xii. 13. *For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

Matth. xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

John i. 33. *And I knew him not: but he that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.*

John iv. 2. (*Though Jesus himself baptized not, but his Disciples*).

Ephes. v. 26. *That he might sanctify and cleanse it with the washing of Water by the Word.*

John iii. 23. *And John also was baptizing in Enon, near to Salim, because there was much Water there: and they came, and were baptized.*

Acts viii. 36. *And as they went on their Way, they came unto a certain Water: and the Eunuch said, See, here is Water; what doth hinder me to be baptized?*

Acts x. 47. *Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost, as well as we?*

Acts viii. 38. *And he commanded the Chariot to stand still: and they went down both into the Water, both Philip and the Eunuch; and he baptized him.*

Heb. xii. 24. *And to Jesus the Mediator of the new Covenant, and to the Blood of Sprinkling, that speaketh better Things than that of Abel.*

John iii. 5. *Jesus answered, Verily, verily, I say unto thee, except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.*

Isai. xliv. 3. *For I will pour Water upon him that is thirsty, and Floods upon the dry Ground: I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring.*

1 Cor.

1 Cor. vi. 11. *And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.*

70 *Q.* What is ſignified, and implied, in being waſhed or cleanſed by the Spirit of Chriſt?

A. It is to have from God the Forgiveneſs of Sins, of his Grace, through the Blood of Chriſt, which he poured out for us on the Croſs: As likewiſe to be renewed by the Holy Ghoſt, and ſanctified for living Members of Chriſt, that we ſhould more and more die unto Sin, and live a godly, unblameable Life.

Rev. i. 5. *And from Jeſus Chriſt, who is the faithful Witneſs and Firſt-begotten of the Dead, and the Prince of the Kings of the Earth: Unto him that loved us, and waſhed us from our Sins in his own Blood.*

Heb. x. 22. *Let us draw near with a true Heart, in full Aſſurance of Faith, having our Hearts ſprinkled from an evil conſcience, and our Bodies waſhed with pure Water.*

Acts ii. 38. *Then Peter ſaid unto them, Repent, and be baptized every one of you in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt.*

71 *Q.* Where hath Chriſt aſcertained us, that he will as certainly cleanſe us with his Blood and Spirit, as we are waſhed with Water at Baptiſm?

A.

A. At the Institution of Baptism, when he said: Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. (Matth. xxviii. 19.) And he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. (Mark xvi. 16.) Baptism is also called the Bath of Regeneration, and the washing away of Sins.

Tit. iii. 5. *Not by Works of Righteousness which we have done, but according to his Mercy, he saved us by the washing of Regeneration, and renewing of the Holy Ghost.*

Acts xxii. 16. *And now why tarriest thou? Arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord.*

1 Pet. iii. 21. *The like Figure whereunto even Baptism doth also now save us (not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ.*

The TWENTY-SEVENTH SUNDAY.

Refutation of the Errors concerning the Sacrament of holy Baptism.

72 Q. But is the outward Bath of Water the washing away of Sins?

A. In no wise: for only the Blood of Jesus Christ, and the renewing of the Holy Ghost, cleanses us from Sin.

1 John i. 7. *But if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son, cleanseth us from all Sin.*

1 Cor. vi. 11. *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

Matth. iii. 11. *I indeed baptize you with Water unto Repentance; but he that cometh after me, is mightier than I, whose Shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with Fire.*

1 Pet. iii. 21. *The like Figure whereunto, even Baptism, doth also now save us, (not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ.*

Acts viii. 13 and 21. *Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondered, beholding the Miracles and Signs which were done.—Thou haſt neither Part nor Lot in this Matter: for thy Heart is not right in the Sight of God.*

73 *Q.* Why doth the Holy Ghoſt call Baptiſm the Bath of Regeneration, and the waſhing away of Sins?

A. God ſpeaks in this Manner not without great Cauſe, namely, not alone to teach us, that as the Filth of the Body is taken away by Water, in like Manner our Sins are cleanſed by the Efficacy of the Blood and Spirit of Chriſt: but moreover, to aſſure us by this divine Pledge, that we are as certainly ſpiritually waſhed from our Sins by the Blood of Chriſt, as we are outwardly cleanſed with Water.

Titus iii. 5. *Not by Works of Righteouſneſs which we have done, but according to his Mercy, he ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt.*

Acts xxii. 16. *And now why tarrieſt thou? Ariſe, and be baptized, and waſh away thy Sins, calling on the Name of the Lord.*

Ezek. xxxvi. 25. *Then will I ſprinkle clean Water upon you, and ye ſhall be clean: from all your Filthineſs, and from all your Idols will I cleanſe you.*

Zechar. xiii. 1. *In that Day there ſhall be a Fountain opened to the Houſe of David, and to the Inhabitants of Jeruſalem, for Sin, and for Uncleanneſs.*

Pſ. li. 9. *Hide thy Face from my Sins, and blot out all mine Iniquities.*

Acts ii. 38. *Then Peter ſaid unto them, Repent, and be baptized every one of you in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt.*

74 Q. Are Children or Infants to be baptized?

A. Yes. becauſe they are equally comprehended with grown Perſons in the Covenant and Church of God; and there is no leſs Aſſurance to them of the full Forgiveneſs of Sins, and of the regenerating Influences of the Holy Ghoſt, who worketh Faith; therefore muſt they by Baptiſm, as a Token and Seal of the Covenant, be received into the Chriſtian Church, to be diſtinguiſhed from the Children of Heathens and Infidels, in like manner as under the Old Teſtament Diſpenſation by Circumciſion., inſtead of which, Baptiſm is now inſtituted.

Gen. xvii. 7. *And I will eſtabliſh my Covenant between me and thee, and thy Seed after thee, in their Generation, for an everlaſting Covenant; to be a God unto thee, and to thy Seed after thee.*

Acts

Acts ii. 39. *For the Promise is to you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.*

Matth. xix. 13, 14. *Then were there brought unto him little Children, that he should put his Hands on them, and pray: and the Disciples rebuked them. But Jesus said, Suffer little Children, and forbid them not to come unto me; for of such is the Kingdom of Heaven*

Luke i. 15. *For he shall be great in the Sight of the Lord, and shall drink neither Wine nor strong Drink; and he shall be filled with the Holy Ghost, even from his Mother's Womb*

Joel ii 16. *Gather the People, sanctify the Congregation. assemble the Elders: gather the Children, and those that suck the Breasts: let the Bridegroom go forth of his Chamber, and the Bride out of her Closet.*

1 Cor. vii. 14. *For the unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband. else were your Children unclean; but now are they holy.*

Gen. xvii. 12. *And he that is eight Days old shall be circumcised among you, every Man-child in your Generations, he that is born in the House, or bought with Money of any Stranger, which is not of thy Seed:*

Coll. ii. 11, 12. *In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ: buried*

with him in Baptism, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the Dead.

Acts XVI. 15 and 33. *And when she was baptized and her Houshold, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my House, and abide there. And she constrained us.—And he took them the same Hour of the Night, and washed their Stripes, and was baptized, he and all his, straightway.*

The TWENTY-EIGHTH SUNDAY.

Of the Holy Supper of our Lord Jesus Christ.

75 *Q*. In what Manner are you assured at the Holy Supper, that you have Fellowship in the Sacrifice of Christ, offered on the Cross?

A. Christ hath commanded me, and all Believers in him, to eat of the broken Bread, and to drink of the Cup, in the Sacrament, and thus signifies and assures: 1. That his Body was as certainly broken and offered for me on the Cross, and that his Blood was poured out for me, as I with my Eyes see, that the Bread at the Table is broken for me, and the Cup is given to me. 2. That he with his crucified Body, and his spilled Blood, so certainly doth refresh and nourish me to Life

Life eternal, as I receive the Bread and the Cup (lively Signs of the Body and Blood of Christ) by the Hand of the Minister, and eat and drink according to his Appointment.

1 Cor. xi. 20 and 23. *When ye come together therefore into one Place, this is not to eat the Lord's Supper. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same Night in which he was betrayed, took Bread.*

Matth. xxvi. 26, 27, 28. *And as they were eating, Jesus took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat; this is my Body. And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it: for this is my Blood of the New Testament, which is shed for many, for the Remission of Sins.*

John vi. 51. *I am the living Bread, which came down from Heaven: if any Man eat of this Bread, he shall live for ever: and the Bread that I will give, is my Flesh, which I will give for the Life of the World.*

Isai. iv. 2. *In that Day shall the Branch of the Lord be beautiful and glorious, and the Fruit of the Earth shall be excellent and comely for them that are escaped of Israel.*

John xii 24. *Verily, verily, I say unto you, Except a Corn of Wheat fall into the Ground, and die, it abideth alone: but if it die, it bringeth forth much Fruit.*

Isai. liii. 10. *Yet it pleased the Lord to bruise him, he hath put him to Grief: when thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the Lord shall prosper in his Hand.*

Luke xii. 50. *But I have a Baptism to be baptized with, and how am I straitned till it be accomplished?*

John vi. 53, 54. *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no life in you. Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day.*

John vi. 35. *And Jesus said unto him, I am the Bread of Life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.*

Zech. ix. 17. *For how great is his Goodness, and how great is his Beauty! Corn shall make the young Men chearful, and new Wine the Maids.*

1 Pet. i. 20. *Who verily was before-ordained before the Foundation of the World, but was manifested in these last Times for us.*

Eph. i. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ.*

Isai. lv. 1, 2. *Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea, come, buy*

Wine

Wine and Milk without Money, and without Price. Wherefore do ye spend Money for that which is not Bread? and your Labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your Soul delight itself in Fatness. [Read this whole Chapter.]

John i. 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

76 *Q.* What is intended by partaking of the Memorials of Christ's Body and Blood?

A. It is not alone to view and apply the Sufferings and Death of Christ with a faithful Heart, and thereby obtain the Forgiveness of Sins, and the Hope of Life eternal; but likewise to be united more and more to Christ by the Holy Ghost, the Spirit of Christ who dwells in us, for though Christ be in Heaven, and we on Earth, we are nevertheless Flesh of his Flesh, and Bone of his Bone; and that we, by one Spirit (as Members of one Body and Soul) may eternally live, and be preserved.

John vi. 47 and 54. *Verily, verily, I say unto you, He that believeth on me hath everlasting Life. Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day.*

Eph. v. 30. *For we are Members of his Body, of his Flesh, and of his Bones.*

1 Cor. vi. 17. *But he that is joined unto the Lord is one Spirit.*

John xv. 4, 5. *Abide in me, and I in you. As the Branch cannot bear Fruit of itself, except it abide in the Vine; no more can ye, except ye abide in me.*

77 *Q.* Where hath Christ promised, that he will as certainly feed and refresh us with his Body and Blood, as we eat of this broken Bread, and drink of this Cup?

A. In the Institution of the Lord's Supper. This Promise is also related by the Apostle St. Paul, 1 Cor. x. 16, 17. where he speaks, The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many, are one Bread, and one Body: for we are all Partakers of that one Bread.

1 Cor. xi. 23, 24, 25, 26. *The Lord Jesus, the same Night in which he was betrayed, took Bread: and when he had given Thanks, he broke it, and said, Take, eat; this is my Body, which is broken for you; this do in Remembrance of me. After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood: this*

this do ye, as oft as ye drink it, in Remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.

The TWENTY-NINTH SUNDAY.

Refutation of the Errors concerning the Doctrine of the holy Sacrament of the Lord's Supper.

78 *Q.* Doth the Bread and Wine become in Reality the Body and Blood of Christ?

A. No: but in like Manner as the Water in Baptism is not changed into the Blood of Christ, nor is the Application of it the very washing away of Sins, but a divine Sign and Pledge; so the Bread and Wine in the holy Supper is not altered into the Body and Blood of Christ, although, according to the Nature and Manner of Sacraments, it is called the Body and Blood of Christ.

1 Cor. xi. 26. *For as often as ye eat this Bread, and drink this Cup, ye shew the Lord's Death till he come.*

Matth. xxvi. 29. *But I say unto you, I will not drink henceforth of the Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom.*

Rom. vi. 9, 10. *Knowing, that Chriſt being raiſed from the Dead, dieth no more, Death hath no more Dominion over him. For in that he died, he died unto Sin once: but in that he, liveth unto God.*

Luke xxiv. 39. *Behold my Hands and my Feet that it is I myſelf. Handle me, and ſee: for a Spirit hath not Fleſh and Bones, as ye ſee me have.*

Matth. xxiv. 23, 24, 25, 26. *If any Man ſhall ſay unto you, Lo, here is Chriſt, or there; believe it not. For there ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhew great Signs and Wonders, inſomuch that (if it were poſſible) they ſhall deceive the very Elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the Deſert, go not forth: behold, he is in the ſecret Chambers, believe it not.*

John vi. 39. *And this is the Father's Will, which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt Day.*

70 *Q.* Why did Chriſt then name the Bread his Body, and the Cup his Blood, or the New Covenant in his Blood; and Paul alſo ſtile it the Communion of the Body and Blood of Chriſt?

A. Chriſt thus ſpake with great Reaſon, not alone to teach us by this, that like as

as Bread and Wine maintain the temporal Life, so his Body crucified, and Blood shed, was that Meat and Drink whereby our Souls are nourished up to eternal Life: but chiefly, to assure us by those visible Signs and Pledges that we have as certain a Part and Interest in his real Body and Blood, or the Benefits resulting from them, by the Operation of the Holy Ghost, as we have in those holy Emblems which we eat and drink to his Remembrance; and that his whole Sufferings and Obedience are as certainly ours, as if we had in our own Persons suffered, and fulfilled the Demands of divine Justice.

Matth. xxvi. 26, 27, 28. *And as they were eating, Jesus took Bread, and blessed it, and gave it to the Disciples, and said, Take, eat; this is my Body. And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it: for this is my Blood of the New Testament, which is shed for many for the Remission of Sins.*

1 Cor. x. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

Luke xxii. 19, 20. *And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you: this do in Remembrance of me. Likewise also the*

the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.

1 Cor. x. 4. *And did all drink the same spiritual Drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ.)*

Gen. xvii. 10, 11. *This is my Covenant which ye shall keep between me and you, and thy Seed after thee; every Man-child among you shall be circumcised. And ye shall circumcise the Flesh of your Fore-skin, and it shall be a Token of the Covenant betwixt me and you.*

Exod. xii. 27. *That ye shall say, It is the Sacrifice of the Lord's Passover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and delivered our Houses.*

John vi. 53, 54, 55. *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day. For my Flesh is Meat indeed, and my Blood is Drink indeed.*

Luke xxii. 19, 20. *And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you: this do in Remembrance of me. Likewise also the*

the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.

The THIRTIETH SUNDAY.

Refutation of the Popish Mass; and shewing for whom the holy Communion is instituted.

80 *Q.* What Difference is there between the Supper of the Lord and the Popish Mass?

A. The Supper of the Lord assures us, that we have Forgiveness of all our Sins, by the alone Sacrifice of Jesus Christ, which he offered once for all on the Cross; and that we are by the Holy Ghost incorporated into Christ, whose human Nature is no more on Earth, but in Heaven, at the right Hand of the Father, where we are to view our great Mediator: but the Mass teaches, that the Living and Dead have no Forgiveness by the Sufferings of Christ, except Christ be offered daily by the Priests in the Mass; and also that Christ is corporally present in and with the Bread and Wine, and for that very Reason must the Elements be adored and

 prayed

prayed to. Therefore is the Mass in fact a Denial of the only Sacrifice and Oblation of Jesus Christ, and an abominable Idolatry.

Heb. x. 14 and 18. *For by one Offering he hath perfected for ever them that are sanctified. Now where Remission of these is, there is no more Offering for Sin.*

1 Cor. xii. 13. *For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

Heb. x. 12 *But this Man, after he had offered one Sacrifice for Sins, for ever sat down on the right Hand of God.*

Col. iii. 1, 2. *If ye then be risen with Christ, seek those Things which are above, where Christ sitteth on the right Hand of God. Set your Affection on Things above, not on Things on the Earth.*

Deut. xxvii. 15. *Cursed be the Man that maketh any graven or molten Image, an Abomination unto the Lord, the Work of the Hands of the Craftsman, and putteth it in a secret Place. and all the People shall answer, and say, Amen.*

Ps. xvi. 4. *Their Sorrows shall be multiplied that hasten after another God: their Drink-offerings of Blood will I not offer, nor take up their Names into my Lips.*

81 *Q.* For whom is the Supper of the Lord instituted?

A. For them who on account of their Sins dislike themselves, and yet trust, that they are forgiven for Christ's sake, and that their remaining Imperfection is covered with his Righteousness, who desire also more and more to strengthen their Faith, and advance in the spiritual Life: but Hypocrites, and they that do not from the Heart repent, eat and drink Judgment to themselves.

Ps. l. 5. *Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice.* [Read this whole Psalm.]

1 Cor. xi. 28. *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Matth. v. 3, 4. *Blessed are the poor in Spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted.*

Ps. li. 19. *Then shalt thou be pleased with the Sacrifices of Righteousness, with Burnt-offering and Whole-burnt-offering: then shall they offer Bullocks upon thine Altar.*

2 Cor. xiii. 5. *Examine yourselves, whether ye be in the Faith; prove your own selves: know you not your own selves, how that Jesus Christ is in you, except ye be Reprobates?*

 Matth.

Matth. v. 6. *Bleſſed are they which do hunger and thirſt after Righteouſneſs: for they ſhall be filled.*

Pſ. xxiv. 3, 4, 5, 6. *Who ſhall aſcend into the Hill of the Lord? and who ſhall ſtand in his holy Place? He that hath clean Hands, and a pure Heart; who hath not lift up his Soul unto Vanity, nor ſworn deceitfully. He ſhall receive the Bleſſing from the Lord, and Righteouſneſs from the God of his Salvation. This is the Generation of them that ſeek him, that ſeek thy Face, O Jacob. Selah.*

Matth. v. 8. *Bleſſed are the Pure in Heart: for they ſhall ſee God.*

1 Cor. xi. 27, 29. *Wherefore, whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.*

Matth xxii. 11, 12. *And when the King came in to ſee the Gueſts, he ſaw there a Man which had not on a Wedding-garment: and he ſaith unto him, Friend, how cameſt thou in hither, not having a Wedding-garment? And he was ſpeechleſs.*

82 Q. Ought such to be suffered to come to the Lord's Supper, who are ignorant Persons, and who behave themselves ungodly?

A No: for thus is the Covenant of God polluted, and his Wrath kindled; therefore is the Christian Church obliged, according to the Injunction of Christ and his Apostles, to exclude all such till they shew Amendment of Life.

Matth. vii. 6. *Give not that which is holy unto the Dogs, neither cast ye your Pearls before Swine, lest they trample them under their Feet, and turn again and rent you.*

Rom xvi. 17. *Now I beseech you, Brethren, mark them which cause Divisions and Offences contrary to the Doctrine which ye have learned; and avoid them.*

1 Cor. v. 11. *But now I have written unto you, not to keep Company, if any Man that is called a Brother be a Fornicator, or covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such a one, no not to eat.*

Psal. l. 16, 17. *But unto the Wicked God saith, What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy Mouth? Seeing thou hatest Instruction, and castest my Words behind thee.*

1 Cor. xi. 30, 31. *For this Cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.*

1 Cor. v. 12, 13. *For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without, God judgeth. Therefore put away from among yourselves that wicked Person.*

Matth. xvi. 19. *And I will give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth, shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.*

THE THIRTY-FIRST SUNDAY.

Of the Keys of Heaven.

83 Q. What are the Keys of Heaven?

A. The publishing and preaching of the Gospel, by which the Kingdom of Heaven is opened for Believers, and the divine Threatenings and Christian Excommunication, which shuts it against Unbelievers.

Matth. iv. 17. *From that Time Jesus began to preach, and to say, Repent: for the Kingdom of Heaven is at hand.*

Matth.

Matth. xi. 12. *And from the Days of John the Baptist until now, the Kingdom of Heaven suffereth Violence, and the Violent take it by Force.*

2 Tim. iv. 18. *And the Lord shall deliver me from every evil Work, and will preserve me unto his heavenly Kingdom: to whom be Glory for ever and ever. Amen.*

Ps. cxviii. 19. *Open to me the Gates of Righteousness: I will go in to them, and will praise the Lord.*

Rev. iii. 7. *And to the Angel of the Church in Philadelphia, write, These Things saith he that is holy, he that is true, he that hath the Key of David, he that openeth, and no Man shutteth, and shutteth, and no Man openeth.*

Matth. xvi. 19. *And I will give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth, shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.*

Matth. xviii. 18. *Verily I say unto you, Whatsoever ye shall bind on Earth, shall be bound in Heaven: and whatsoever ye shall loose on Earth, shall be loosed in Heaven.*

John xx. 23. *Whose soever Sins ye remit, they are remitted unto them; and whose soever Sins ye retain, they are retained.*

84 Q. How is the Kingdom of Heaven opened or locked by the Preaching of the Gospel?

A. According to Christ's Injunction there is announced to all and every Believer, that as often as they receive the Promises of the Gospel with a faithful Heart, their Sins are verily forgiven of God for Christ's sake: and on the contrary, there is announced to all Unbelievers, and to them that do not from their Hearts repent, that the Wrath of God and eternal Condemnation are upon them, so long as they continue in Unbelief and are impenitent · according to the solemn Declarations of the Gospel, God will judge such both in this Life, and in the Life to come.

Mark xvi. 16. *He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.*

Acts x. 43. *To him give all the Prophets witness, that through his Name, whosoever believeth in him, shall receive Remission of Sins.*

Acts xiii. 38, 39. *Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the Forgiveness of Sins: and by him all that believe are justified from all Things, from which ye could not be justified by the Law of Moses.*

John iii. 36. *He that believeth on the Son hath everlasting Life: and he that believeth not the Son, shall not see Life: but the Wrath of God abideth on him.*

Luke xiii. 5. *I tell you, Nay: but except ye repent, ye shall all likewise perish.*

Acts

Acts viii. 21. *Thou hast neither Part nor Lot in this Matter: for thy Heart is not right in the Sight of God.*

Rom. ii. 16. *In the Day when God shall Judge the Secrets of Men by Jesus Christ, according to my Gospel.*

85 Q. How is the Kingdom of Heaven locked or unlocked by the Christian Excommunication.

A. In this Manner; according to Christ's Injunction, all such Persons, who, under the Christian Name, embrace errors, and lead unchristian Lives, after they have been often brotherly exhorted, and will not leave their Errors and shameful Paths, must then be reported to the Church, or such Persons as are appointed on that behalf: and if they do not attend to the Exhortation, and reform, they are then to be prohibited the Sacraments, and excluded from the Christian Communion, and even from God himself, and Christ's everlasting Kingdom; but whenever they promise Amendment, and shew true Repentance, they are again to be treated as Members of Christ and his Church.

Matth. vii. 6. *Give not that which is holy unto the Dogs, neither cast ye your Pearls before Swine, lest they trample them under their Feet, and turn again and rent you.*

Titus iii. 10, 11. *A Man that is an Heretick, after the first and second Admonition, reject:*

ject: knowing that he that is such, is subverted, and sinneth, being condemned of himself.

1 Cor. v. 11. *But now I have written unto you, not to keep Company, if any Man that is called a Brother be a Fornicator, or covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an one, no not to eat.*

Matth. xviii. 15, 16, 17. *Moreover, if thy Brother shall trespass against thee, go and tell him his Fault between thee and him alone: if he shall hear thee, thou hast gained thy Brother. But if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witnesses every Word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the church, let him be unto thee as an heathen Man, and a Publican.*

2 Thess. iii. 14, 15. *And if any Man obey not our Word by this Epistle, note that Man, and have no Company with him, that he may be ashamed. Yet count him not an Enemy, but admonish him as a Brother.*

2 Cor. ii. 6, 7. *Sufficient to such a Man is this Punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with over much Sorrow.*

THE

THE THIRTY-SECOND SUNDAY.

Of Thankfulness.

86 *Q.* Seeing that we are delivered from Misery, without any Merits of our own, alone by the Grace of Christ, why need we still perform good Works?

A. Christ having bought us, and made us free by his Blood, doth also by his Holy Spirit renew us in his Image, that we might henceforth shew Thankfulness to God for his Benefits, and glorify him with our Bodies and our Spirits. Besides, every one is assured of his Faith by the Fruits thereof; and also by our holy Conversation and good Works our Neighbour may be gained over to God and Righteousness.

Ps. l. 23. *Whoso offereth Praise, glorifieth me; and to him that ordereth his Conversation aright, will I shew the Salvation of God.*

Eph. ii. 8, 9. *For by Grace are ye saved, through Faith; and that not of yourselves, it is the Gift of God: not of Works, lest any Man should boast.*

Titus iii. 7, 8. *That being justified by his Grace, we should be made Heirs according to the Hope of eternal Life. This is a faithful Saying, and these Things I will that thou affirm constantly, that they which have believed in God,*

might

might be careful to maintain good Works: these Things are good and profitable unto Men.

Eph. v. 25, 26, 27. *Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it. That he might sanctify and cleanse it with the washing of Water, by the Word, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing; but that it should be holy, and without Blemish.*

Titus ii. 14. *Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar people, zealous of good Works.*

Luke i. 74, 75. *That he would grant unto us, that we being delivered out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him, all the Days of our Life.*

Isai. xliii. 21. *This People have I formed for myself, and they shall shew forth my Praise.*

James ii. 17, 18. *Even so Faith, if it hath not Works, is dead, being alone. Yea, a Man may say, Thou hast Faith, and I have Works: shew me thy Faith without thy Works, and I will shew thee my Faith by my Works.*

Matth. vii. 18. *A good Tree cannot bring forth evil Fruit, neither can a corrupt Tree bring forth good Fruit.*

James ii. 26. *For as the Body without the Spirit is dead, so Faith without Works is dead also.*

1 Pet. ii. 11, 12. *Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul; having your Conversation honest among the Gentiles: that whereas they speak against you as Evil-doers, they may by your good Works which they shall behold, glorify God in the Day of Visitation.*

Isai. lxi. 9. *And their Seed shall be known among the Gentiles, and their Offspring among the People: all that see them shall acknowledge them, that they are the Seed which the Lord hath blessed.*

Rom. xiv. 19. *Let us therefore follow after the Things which make for Peace, and Things wherewith one may edify another.*

87 Q. But cannot they be saved who continue unholy and unthankful, and do not repent towards God?

A. In no wise: for holy Writ says, that no unchaste Person, Idolater, Fornicator, Thief, covetous Person, Drunkard, Blasphémer, Robber, or such like, can inherit the Kingdom of God.

1 Cor. vi. 9, 10. *Know ye not that the Unrighteous shall not inherit the Kingdom of God? Be not deceived: neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.*

Rev. xxi. 27. *And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh Abomination, nor maketh a Lie: but they which are written in the Lamb's Book of Life.*

Heb. xii. 14. *Follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord.*

Pſ. v. 5, 6, 7. *The Fooliſh ſhall not ſtand in thy Sight: thou hateſt all Workers of Iniquity. Thou ſhalt deſtroy them that ſpeak Leaſing: the Lord will abhor the bloody and deceitful Man. But as for me, I will come into thy Houſe in the Multitude of thy Mercy: and in thy Fear will I worſhip toward thy holy Temple.*

Luke xiii. 2, 3. *And Jeſus anſwering, ſaid unto them, Suppoſe ye that theſe Galileans were Sinners above all the Galileans, becauſe they ſuffered ſuch Things? I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.*

THE THIRTY-THIRD SUNDAY.

Of Repentance.

88 *Q.* Of how many Parts doth true Repentance conſiſt?

A. Two: the Death of the old; and the Reſurrection of the new Man.

Matth. iii. 8. *Bring forth therefore Fruits meet for Repentance.*

Mark

Mark i. 15. *And saying, The Time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel.*

Jer. xxxi. 18. *I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the Yoke: turn thou me, and I shall be turned; for thou art the Lord my God.*

Luke xv. 17, 18. *And when he came to himself, he said, How many hired Servants of my Father's have Bread enough and to spare, and I perish with Hunger. I will arise, and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee.*

Jer. iii. 10. *And yet for all this her treacherous Sister Judah hath not turned unto me with her whole Heart, but feignedly, saith the Lord.*

Isai. lv. 7. *Let the Wicked forsake his Way, and the unrighteous Man his Thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

Amos v. 15. *Hate the Evil, and love the Good, and establish Judgment in the Gate: it may be that the Lord God of Hosts will be gracious unto the Remnant of Joseph.*

Acts xi. 18. *When they heard these Things, they held their Peace, and glorified God, saying, Then hath God also to the Gentiles granted Repentance unto Life.*

Jer. xiii. 23. *Can the Ethiopian change his Skin, or the Leopard his Spots? then may ye also do Good, that are accustomed to do Evil.*

Jer. iii. 22. *Return, ye backsliding Children, and I will heal your Backslidings: behold, we come unto thee, for thou art the Lord our God.*

Joel ii. 12, 13. *Therefore also now, saith the Lord, turn ye even to me with all your Heart, and with fasting, and with weeping, and with mourning. And rend your Heart, and not your Garments, and turn unto the Lord your God: for he is gracious and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.*

Acts xxvi. 18. *To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified by Faith that is in me.*

Luke xxii. 32. *But I have prayed for thee, that thy Faith fail not; and when thou art converted, strengthen thy Brethren.*

Eph. iv. 22, 23, 24. *That ye put off concerning the former Conversation, the old Man, which is corrupt according to the deceitful Lusts: and be renewed in the Spirit of your Mind; and that ye put on the new Man, which after God is created in Righteousness and true Holiness.*

89 Q. What is the Death of the old Man?

A. It is a hearty Sorrow, that we have kindled God's Wrath by our Sins, and which excites us more and more to hate and flee from them.

Rom. vi. 6. *Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin.*

2 Cor. vii. 1. *Having therefore these Promises, dearly beloved, let us cleanse ourselves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God.*

Jer. xxxi. 19. *Surely after that I was turned I repented; and after that I was instructed, I smote upon my Thigh: I was ashamed, yea, even confounded, because I did bear the Reproach of my Youth.*

2 Cor. vii. 10. *For godly Sorrow worketh Repentance to Salvation not to be repented of: but the Sorrow of the World worketh Death.*

Pf. xcvii. 10. *Ye that love the Lord, hate Evil: he preserveth the Souls of his Saints, he delivereth them out of the Hand of the Wicked.*

2 Tim. ii. 22. *Flee also youthful Lusts: But follow Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a pure Heart.*

90 Q. What is the Resurrection of the new Man?

A. It is a sincere Joy in God through Christ, and a fervent Desire and Love to live unto him in all good Works.

2 Cor. v. 17. *Therefore if any Man be in Christ, he is a new creature: old Things are past away, behold, all Things are become new.*

Phil. iv. 4. *Rejoice in the Lord always: and again I say, Rejoice.*

Rom. vii. 22, 23, 24, 25. *For I delight in the Law of God, after the inward Man. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members. O wretched Man that I am, who shall deliver me from the Body of this Death! I thank God, through Jesus Christ our Lord. So then with the Mind I myself serve the Law of God; but with the Flesh the Law of Sin.*

Ps. cxix. 128. *Therefore I esteem all thy Precepts concerning all Things to be right; and I hate every false Way.*

91 Q. What are good Works?

A. Such only as are done out of a true Faith, according to the Law of God, and to his Honour; and not those which are founded on our own corrupt Will, and according to men's Institutions.

Heb. xi. 6. *But without Faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

Rom. xiv. 23. *And he that doubteth is damned if he eat, because he eateth not of Faith: for whatsoever is not of Faith, is Sin.*

Gal. vi. 15. *For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature.*

1 Cor. x. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.*

Math. xv. 8, 9. *This People draweth nigh unto me with their Mouth, and honoureth me with their Lips; but their Heart is far from me. But in vain they do worship me, teaching for Doctrines the Commandments of Men.*

The THIRTY-FOURTH SUNDAY.

Of the Law of God in general, and the first Commandment.

92 Q. What is the Purport of the Law of the Lord?

A. God spake all these Words, saying, *Exod.* xx. 2. *Deut.* v. 6.

1. I am the Lord thy God: thou shalt have none other Gods but me.

2. Thou

2. Thou ſhalt not make to thyſelf any graven Image, nor the Likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down thyſelf to them, nor worſhip them: for I the Lord thy God am a jealous God, viſiting the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and ſhewing Mercy unto Thouſands of them that love me and keep my Commandments.

3. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

4. Remember that thou keep holy the Sabbath-day, ſix Days ſhalt thou labour, and do all that thou haſt to do, but the ſeventh Day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of Work, thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, thy Cattle, nor the Stranger that is within thy Gates. For in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day, wherefore Lord bleſſed the Sabbath-day, and hallowed it.

5. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

6. Thou ſhalt do no Murder.

7. Thou ſhalt not commit Adultery.

8. Thou

8. Thou ſhalt not ſteal.

9. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

10. Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is thy Neighbour's.

Pſ. cxix. 1, 2. *Bleſſed are the Undefiled in the Way, who walk in the Law of the Lord. Bleſſed are they that keep his Teſtimonies, and that ſeek him with the whole Heart.*

Matth. v. 17, 18, 19. *Think not that I am come to deſtroy the Law or the Prophets: I am not come to deſtroy, but to fulfil. For verily I ſay unto you, Till Heaven and Earth paſs, one Jot or one Tittle ſhall in no wiſe paſs from the Law, till all be fulfilled. Whoſoever therefore ſhall break one of theſe leaſt Commandments, and ſhall teach Men ſo, he ſhall be called the leaſt in the Kingdom of Heaven: but whoſoever ſhall do and teach them, the ſame ſhall be called great in the Kingdom of Heaven.*

Rom. iii. 31. *Do we then make void the Law through Faith? God forbid: yea, we eſtabliſh the Law.*

Rom. vii. 14. *For we know that the Law is ſpiritual: but I am carnal, ſold under Sin.*

Pſ. cxix. 96. *I have ſeen an End of all Perfection: but thy Commandment is exceeding broad.*

James

James iv 12. *There is one Law-giver, who is able to save and to destroy. Who art thou that judgest another?*

Acts vii. 38. *This is he that was in the Church in the Wilderness, with the Angel which spake to him in the Mount Sinai, and with our Fathers: who received lively Oracles to give unto us.*

Deut. iv. 11, 12, 13. *And ye came near, and stood under the Mountain, and the Mountain burned with Fire unto the Midst of Heaven, with Darkness, Clouds, and thick Darkness. And the Lord spake unto you out of the Midst of the Fire: ye hard the Voice of the Words, but saw no Similitude, only ye heard a Voice. And he declared unto you his Covenant, which he commanded you to perform, even ten Commandments, and he wrote them upon two Tables of Stone.*

Psſ. xxxiii. 12. *Blessed is the Nation whose God is the Lord; and the People whom he hath chosen for his Inheritance.*

Levit. xxvi. 12, 13. *And I will walk among you, and will be your God, and ye shall be my People. I am the Lord your God, which brought you forth out of the Land of Egypt, that ye should not be their bondmen; and I have broken the Bands of your Yoke, and made you go upright.*

93 *Q.* How are these Commandments divided?

A. Into

A. Into two Tables: the first of which teaches us, how we should behave ourselves towards God: And the second, what we owe to our Neighbour.

Exod. xxxi. 18. *And he gave unto Moses, when he had made an End of communing with him upon Mount Sinai, two Tables of Testimony, Tables of Stone, written with the Finger of God.*

Matth. xxii 37, 38, 39, 40. *Jesus said unto him, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy Neighbour as thyself. On these two Commandments hang all the Law and the Prophets.*

Deut. vi. 5. *And thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Might.*

Levit. xix. 18. *Thou shalt not avenge, nor bear any Grudge against the Children of thy People: but thou shalt love thy Neighbour as thyself: I am the Lord.* [Read this Chapter.]

94 *Q.* What doth God require in the first Commandment?

A. That as the Salvation of my Soul is so dear, I avoid and flee all Idolatry, Witchcraft, Soothsaying, Superstition, Invocation and Worship of departed Saints,

or

or other Creatures: and that I learn to know the only true God, confide in, and with all Humility and Patience depend alone on him, expecting all Good from him, loving, fearing, and honouring him: as likewise that I forsake all Creatures, rather than do the least Thing against his Will.

Ps. lxxxi. 10, 11. *I am the Lord thy God, which brought thee out of the Land of Egypt: open thy Mouth wide, and I will fill it. But my People would not hearken to my Voice: and Israel would none of me.*

Ps. xliv. 21. *Shall not God search this out? He knoweth the Secrets of the Heart.*

Exod. xxiii. 20, 21. *Behold, I send an Angel before thee to keep thee in the Way, and to bring thee into the Place which I have prepared. Beware of him, and obey his Voice, provoke him not: for he will not pardon your Transgressions: for my Name is in him.*

2 Cor. x. 14. *Wherefore, my dearly beloved, flee from Idolatry.*

Deut. xviii. 10, 11. *There shall not be found among you any one that maketh his Son or his Daughter to pass through the Fire, or that useth Divination, or an Observer of Times, or an Enchanter, or a Witch, or a Charmer, or a Consulter with familiar Spirits, or a Wizard, or a Necromancer.*

Matth. iv. 10. *Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt*

shalt worship the Lord thy God, and him only shalt thou serve.

Col. ii. 18. *Let no Man beguile you of your Reward, in a voluntary Humility, and worshipping of Angels, intruding into those Things which he hath not seen, vainly puft up by his fleshly Mind.*

Jer. ix. 23, 24. *Thus saith the Lord, Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches: But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise Loving-kindness, Judgment, and Righteousness in the Earth: for in these Things I delight, saith the Lord.*

Isai. xxvi. 4. *Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting Strength.*

James iv. 10. *Humble yourselves in the Sight of God, and he shall lift you up.*

Psal. cxxx. 7. *Let Israel hope in the Lord: for with the Lord there is Mercy, and with him there is plenteous Redemption.*

Deut. x. 12. *And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his Ways, and to love him, and to serve the Lord thy God with all thy Heart, and with all thy Soul.*

Acts v. 39. *But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.*

Pſ. lxxiii. 25, 26, 27, 28. *Whom have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee. My Fleſh and my Heart faileth: but God is the Strength of my Heart, and my Portion for ever. For lo, they that are far from thee ſhall periſh: thou haſt deſtroyed all them that go a whoring from thee. But it is good for me to draw near to God: I have put my Truſt in the Lord God, that I may declare all thy Works.*

95 *Q.* What is Idolatry?

A. Idolatry is, to worſhip any other Being beſides, or inſtead of the only wiſe and true God, who hath revealed himſelf to me in his holy Word, or to place my religious Truſt in any Thing beſides him.

Rom. i. 25. *Who changed the Truth of God into a Lie, and worſhipped and ſerved the Creature more than the Creator, who is bleſſed for ever. Amen.*

1 Cor. x. 7. *Neither be ye Idolaters, as were ſome of them; as it is written, The People ſat down to eat and drink, and roſe up to play.*

1 Sam. xv. 23. *For Rebellion is as the Sin of Witchcraft, and Stubbornneſs is as Iniquity and Idolatry: becauſe thou haſt rejected the Word of the Lord, he hath alſo rejected thee from being King.*

Phil.

Phil. iii. 19. *Whose End is Destruction, whose God is their Belly, and whose Glory is in their Shame, who mind earthly Things.*

Habak. i. 11. *Then shall his Mind change, and he shall pass over, and offend, imputing this his Power unto his God.*

Jer. xvii. 5. *Thus saith the Lord; Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord.*

Ephes. v. 5. *For ye know, that no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ and of God.*

The THIRTY-FIFTH SUNDAY.

The second Commandment.

96 *Q.* What doth God require in the secc Command?

A. That we in no Manner delineate, honour him, any other Way, than he h: revealed in his Word.

Deut. iv. 23, 24. *Take heed unto yoursel: lest ye forget the Covenant of the Lord your G which he made with you, and make you a gra: Image, or the Likeness of any thing which Lord thy God hath forbidden thee. For Lord thy God is a consuming Fire, even a jeal God.*

 Matth.

Matth. xv. 8, 9. *This People draweth nigh unto me with their Mouth, and honoureth me with their Lips: but their Heart is far from me. But in vain they do worship me, teaching for Doctrines the Commandments of Men.*

Col. ii. 23. *Which Things have indeed a Shew of Wisdom in Will-worship and Humility, and neglecting of the Body, not in any Honour to the satisfying of the Flesh.* [Read this whole Chapter.]

97 Q. May we then in no-wise make any Images?

A. God neither can nor may be delineated: Creatures can, but God forbids us to make any Image of himself, and to have any to honour or worship God by them.

Isai. xl. 18 and 25. *To whom then will ye liken God? or what Likeness will ye compare unto him? To whom then will ye liken me, or shall I be equal? saith the Holy One.*

Deut. iv. from 15 to 19. *Take ye therefore good Heed unto yourselves; for ye saw no Manner of Similitude on the Day that the Lord spake unto you in Horeb, out of the Midst of the Fire; lest ye corrupt yourselves, and make you a graven Image, the Similitude of any Figure, the Likeness of Male or Female, the Likeness of any Beast that is on the Earth, the Likeness of any winged Fowl that flieth in the Air, the Likeness*

of

of any Thing that creepeth on the Ground, the Likeness of any Fish that is in the Waters beneath the Earth: and lest thou lift up thine Eyes unto Heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all Nations under the whole Heaven.

Exod. xxiii. 24. *Thou shalt not bow down to their Gods, nor serve them, nor do after their Works: but thou shalt utterly overthrow them, and quite break down their Images.*

Dan. iii. 18. *But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship the golden Image which thou hast set up.*

Isai. xlii. 8. *I am the Lord, that is my Name: and my Glory will I not give to another, neither my Praise to graven Images.*

Lev. xxvi. 1. *Ye shall make you no Idols, nor graven Image, neither rear you up a standing Image, neither shall ye set up any Image of Stone in your Land, to bow down unto it: for I am the Lord your God.*

Isai. lxv. 7. *Your Iniquities, and the Iniquities of your Fathers together (saith the Lord) which have burned Incense upon the Mountains, and blasphemed me upon the Hills, therefore will I measure their former Work into their Bosom.*

Deut. vii. 9. *Know therefore that the Lord thy God, he is God, the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments, to a thousand Generations.*

98 *Q.* May not Images be suffered in Churches, like Books, or other Memorials?

A. No: for we must not be wiser than God, who doth not teach his reasonable Creatures by lifeless Images, but commands them to learn by his living Word, and the Contents of the Gospel.

Ps. cxv. 4, 5. *Their Idols are Silver and Gold, the Work of Mens Hands. They have Mouths, but they speak not; Eyes have they, but they see not.*

Ps. cxxxv. 15, 16, 17, 18. *The Idols of the Heathen are Silver and Gold, the Work of Mens Hands. They have Mouths, but they speak not; Eyes have they, but they see not; they have Ears, but they hear not; neither is there any Breath in their Mouths. They that make them are like unto them: so is every one that trusteth in them.*

Habak. ii. 18, 19. *What profiteth the graven Image, that the Maker thereof hath graven it; the molten Image, and a Teacher of Lies,* (*compared with* 2 Thess. ii. 9.) *that the Maker of his Work trusteth therein, to make him dumb Idols. Wo unto him that saith to the Wood,*

Awake;

Awake; to the dumb Stone, Arise, it shall teach: behold, it is laid over with Gold and Silver, and there is no Breath at all in the midst of it.

Isai. viii. 20 *To the Law and to the Testimony: if they speak not according to this Word, it is because there is no Light in them.*

Rom. x. 14, 15. *How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Prophet? And how shall they preach, except they be sent? As it is written, How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good Things!*

John iv. 24. *God is a Spirit: and they that worship him, must worship him in Spirit and in Truth.*

Rom. i. 9. *For God is my Witness, whom I serve with my Spirit in the Gospel of his Son, that without ceasing I make Mention of you always in my Prayers.*

Rom. xii. 1, 2. *I beseech you therefore, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service. And be not conformed to this World: but be ye transformed by the renewing of your Mind, that ye may prove what is that good, and acceptable, and perfect Will of God.*

The THIRTY-SIXTH SUNDAY.

The third Commandment.

99 Q. What is enjoined in the third Command?

A. That we do not with curſing and ſwearing, or falſe Oaths, blaſpheme and abuſe God's Name, and alſo that we indulge in no unneceſſary ſwearing; nor ſuffer ſuch, by holding Silence, and thus make ourſelves Partakers of ſuch terrible Sins. Moreover, that we do not uſe the holy Name of God but with Fear and Reverence, that he may be righteouſly known and honoured by us in all our Words and Actions.

Jer. x. 6. *Foraſmuch as there is none like unto thee, O Lord; thou art great, and thy Name is great in Might.*

Deut. xxviii. 58. *If thou wilt not obſerve to do all the Words of this Law, that are written in this Book, that thou mayeſt fear this glorious and fearful Name, the Lord thy God.*

Iſai. xlii. 8. *I am the Lord, that is my Name: and my Glory will I not give to another, neither my Praiſe to graven Images.*

Exod. iii. 15. *And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the Children of Iſrael, The Lord God of your Fathers, the God*

of

of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my Name for ever, and this is my Memorial unto all Generations.

Isai. xlviii. 1. *Hear ye this, O House of Jacob, which are called by the Name of Israel, and are come forth out of the Waters of Judah; which swear by the Name of the Lord, and make mention of the God of Israel, but not in Truth, nor in Righteousness.*

Hosea x. 4 *They have spoken Words, swearing falsly in making a Covenant: thus Judgment springeth up as Hemlock in the Furrows of the Field.*

Levit. xxiv. 11. *And the Israelitish Women's Son blasphemed the Name of the Lord, and cursed: and they brought him unto Moses (and his Mother's Name was Shelomith, the Daughter of Dibri, of the Tribe of Dan.)*

Matth. xxvi. 74. *Then began he to curse and to swear, saying, I know not the Man. And immediately the Cock crew.*

2 Sam. xvi. 7, 8. *And thus said Shimei when he cursed, Come out, come out, thou bloody Man, and thou Man of Belial: the Lord hath returned upon thee all the Blood of the House of Saul, in whose stead thou hast reigned, and the Lord hath delivered the Kingdom into the Hand of Absalom thy Son: and behold, thou art taken in thy Mischief, because thou art a bloody Man.*

Rom.

Rom. xii. 14. *Bless them which persecute you: bless, and curse not.*

Levit. xix. 12. *And ye shall not swear by my Name falsly, neither shalt thou profane the Name of thy God: I am the Lord.*

Levit. v. 1. *And if a Soul sin, and hear the Voice of Swearing, and is a Witness, whether he hath seen or known of it: if he do not utter it, then he shall bear his Iniquity.*

Ephes. v. 11. *And have no Fellowship with the unfruitful Works of Darkness, but rather reprove them.*

Isai. xxxvii. 1. *And it came to pass when Hezekiah heard it, that he rent his Clothes, and covered himself with Sackcloth, and went into the House of the Lord.*

100 *Q.* Is it then so great a Sin to blaspheme the Name of God with swearing and cursing, that God's Wrath is kindled against those who do not what lies in their Power to discourage and prohibit it?

A. Yes verily: for there is no greater Sin, nor what doth provoke God more to Anger, than the blaspheming of his Name: therefore he ordained to punish it with Death.

Isai. lii. 5. *Now therefore what have I here, saith the Lord, that my People is taken away for nought? they that rule over them make them to howl, saith the Lord, and my Name continually every Day is blasphemed.*

Levit.

Levit. xxiv. 16. *And he that blasphemeth the Name of the Lord, he shall surely be put to Death, and all the Congregation shall certainly stone him: as well the Stranger as he that is born in the Land, when he blasphemeth the Name of the Lord, shall be put to Death.*

Dan. iii. 29. *Therefore I make a Decree, that every People, Nation, and Language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in Pieces, and their Houses shall be made a Dunghil, because there is no other God that can deliver after this Sort.*

Isai. viii. 13. *Sanctify the Lord of Hosts himself, and let him be your Fear, and let him be your Dread.*

2 Tim. ii. 19. *Nevertheless the Foundation of the Lord standeth sure, having this Seal, the Lord knoweth them that are his. And let every one that nameth the Name of Christ depart from Iniquity.*

Isai lix. 19 *So shall they fear the Name of the Lord from the West, and his Glory from the Rising of the Sun: when the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him.*

1 Pet. iii. 15. *But sanctify the Lord God in your Hearts: and be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you, with Meekness and Fear.*

Col. iii. 17 *And whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus, giving Thanks to God and the Father by him.*

Pf cv. 1, 2, 3. *O give Thanks unto the Lord; call upon his Name: make known his Deeds among the People. Sing unto him, sing Psalms unto him: talk of all his wondrous Works. Glory ye in his holy Name. let the Heart of them rejoice that seek the Lord.*

The THIRTY-SEVENTH SUNDAY.

Of lawful Oaths.

101 *Q.* May we with God's Fear before us take an Oath?

A. Yes; when the Magistrate requires it from his Subjects, or otherwise when Necessity urges it, to confirm thereby Fidelity and Truth, to the Glory of God, and to the Good of our Neighbour: for such an Oath is grounded upon the Word of God; and was in use likewise among the Saints of the Old and New Testament.

Jer. xlii. 5. *Then they said to Jeremiah, The Lord be a true and faithful Witness between us,*

us, if we do not even according to all Things for the which the Lord thy God shall send thee to us.

Matth. xiv. 9, 10. *And the King was sorry: nevertheless for the Oath's sake, and them which sat with him at Meat, he commanded it to be be given her. And he sent and beheaded John in the Prison.*

Judges xi. 30, 31. *And Jephthah vowed a Vow unto the Lord, and said, If thou shalt without fail deliver the Children of Ammon into mine Hands, then it shall be, that whatsoever cometh forth of the Doors of my House to meet me, when I return in Peace from the Children of Ammon, shall surely be the Lord's, and I will offer it up for a Burnt-offering.*

2 Kings xi. 4. *And the seventh Year Jehoiadah sent for the Rulers over Hundreds, with the Captains and the Guard, and brought them to him into the House of the Lord, and made a Covenant with them, and took an Oath of them in the House of the Lord, and shewed them the King's Son.*

Heb. vi. 16. *For Men verily swear by the greater: and an Oath for Confirmation, is to them an End of all Strife.*

Joshua ii 12. *Now therefore, I pray you, swear unto me by the Lord, since I have shewed you Kindness, that ye will also shew Kindness unto my Father's House, and give me a true Token.*

Exod. xxii. 10, 11. *If a Man deliver unto his Neighbour an Ass, or an Ox, or a Sheep, or any Beast to keep; and it die, or be hurt, or driven away, no Man seeing it: Then shall an Oath of the Lord be between them both, that he hath not put his hand unto his Neighbour's Goods: and the Owner of it shall accept thereof, and he shall not make it good.*

Deut. vi. 13. *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name.*

Heb. vi. 17. *Wherein God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath.*

Gen. xiv. 22. *And Abraham said to the King of Sodom, I have lifted up mine Hand unto the Lord, the most high God, the Possessor of Heaven and Earth.*

Gen. xxxi. 53. *The God of Abraham, and the God of Nahor, the God of their Father, judge between us. And Jacob sware by the Fear of his Father Isaac.*

Rom. i. 9. *For God is my Witness, whom I serve with my Spirit in the Gospel of his Son, that without ceasing I make mention of you always in my Prayers.*

102 *Q.* May we likewise take an Oath by the Saints, or other Creatures?

A. No: for an Oath is, to invoke God, as one who alone knows the Heart, will give

give Witness to the Truth, and punish me if I swear falsely; which Perfection and Honour belongs not to any Creature.

Math. v. 34, 35, 36, 37. *But I say unto you, Swear not at all; neither by Heaven, for it is God's Throne: nor by the Earth, for it is his Footstool: neither by Jerusalem, for it is the City of the great King. Neither shalt thou swear by thy Head, because thou canst not make one Hair white or black. But let your Communication be yea, yea; nay, nay: for whatsoever is more than these, cometh of Evil.*

James v. 12. *But above all Things, my Brethren, swear not, neither by Heaven, neither by the Earth, neither by any other Oath: but let your yea be yea, and your nay, nay; lest ye fall into Condemnation.*

Deut. x. 20 *Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his Name.*

Jer. v. 7. *How shall I pardon thee for this? Thy Children have forsaken me, and sworn by them that are no Gods: when I had fed them to the full, they then committed Adultery, and assembled themselves by Troops in the Harlots Houses.*

Pf. xv. 4. *In whose Eyes a vile Person is contemned: but he honoureth them that fear the Lord: he that sweareth to his own Hurt, and changeth not.*

Jer. xvii. 10. *I the Lord ſearch the Heart, I try the Reins, even to give every Man according to his Ways, and according to the Fruit of his Doings.*

Deut. xxxii. 35. *To me belongeth Vengeance and Recompence, their Foot ſhall ſlide in due Time: for the Day of their Calamity is at hand, and the Things that ſhall come upon them, make haſte.*

THE THIRTY-EIGHTH SUNDAY.

The fourth Commandment.

103 *Q.* What doth God require in the fourth Command?

A. 1. That divine Ordinances, and the Office of Preaching, and the good Government of Schools be maintained: and that I come (eſpecially upon the Sabbath-day) diligently to the Houſe of God, to hear God's Word, to enjoy the Sacraments, to call upon God the Lord in public, and to give Relief to poor Chriſtians. 2. That I ever abſtain from evil Deeds, and ſuffer the Lord to work in me by his Spirit during this Life, to the eternal Sabbath.

Levit.

Levit. xxiii. 3. *Six Days shall Work be done, but the seventh Day is the Sabbath of Rest, an holy Convocation; ye shall do no Work therein: it is the Sabbath of the Lord in all your Dwellings.*

Deut. v. 12. *Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee.*

Exod. xvi. 29, 30. *See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth Day the Bread of two Days: abide ye every Man in his Place, let no Man go out of his Place on the seventh Day. So the People rested on the seventh Day.*

Neh. ix. 14. *And madest known unto them thy holy Sabbath, and commandedst them Precepts, Statutes, and Laws, by the Hand of Moses thy Servant.*

Exod. xxxiv. 21. *Six Days thou shalt work, but on the seventh Day thou shalt rest: in Earing-time and in Harvest thou shalt rest.*

Jer. xvii. 24. *And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no Burden through the Gates of the City on the Sabbath-day, but hallow the Sabbath-day, to do no Work therein, &c.*

Exod. xxxi. 15. *Six Days may Work be done, but in the seventh is the Sabbath of Rest, holy to the Lord: whosoever doth any Work in the Sabbath-day, he shall surely be put to Death.*

Deut. iv. 14, 15. *And the Lord commanded me at that Time, to teach you Statutes and Judgments, that ye might do them in the Land whither ye go over to possess it. Take ye therefore good heed unto yourselves: for ye saw no manner of Similitude on the Day that the Lord spake unto you in Horeb, out of the midst of the Fire.*

Exod. xxxi. 13 and 17. *Speak thou also unto the Children of Israel, saying, Verily my Sabbath ye shall keep: for it is a Sign between me and you, throughout your Generations; that ye may know that I am the Lord that doth sanctify you. It is a Sign between me and the Children of Israel for ever: for in six Days the Lord made Heaven and Earth, and on the seventh Day he rested, and was refreshed.*

Heb. iv. 9, 10. *There remaineth therefore a Rest to the People of God. For he that is entered into his Rest, he also hath ceased from his own Works, as God did from his.*

Eph. iv. 11, 12. *And he gave some, Apostles: and some, Prophets: and some, Evangelists; and Pastors and Teachers: for the perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ.*

Rom. x. 14, 15. *How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard: and how shall they hear without a Preacher? and how shall they preach, except they be sent? As it is written, How beautiful are*

are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good Things!

Heb. x. 25. *Not forsaking the assembling of ourselves together, as the Manner of some is; but exhorting one another: and so much the more as ye see the Day approaching.*

Acts xx. 7. *And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them, ready to depart on the Morrow, and continued his Speech until Midnight.*

1 Pet. iv. 2. *That he no longer should live the rest of his Time in the Flesh, to the Lusts of Men, but to the Will of God.*

Matth. xi. 28, 29, 30. *Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart: and ye shall find Rest unto your Souls. For my Yoke is easy, and my Burden is light.*

Rev. i. 10. *I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet.*

Ps. xxvii. 4. *One Thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the Days of my Life, to behold the Beauty of the Lord, and to enquire in his Temple.*

1 Cor. xvi. 1, 2. *Now concerning the Collection for the Saints, as I have given Order to the*

The Churches of Galatia, even so do ye. Upon the first Day of the Week let every one of you lay by him in Store, as God hath prospered him, that there be no Gatherings when I come.

Rom. viii. 14. *For as many as are led by the Spirit of God, they are the Sons of God.*

The THIRTY-NINTH SUNDAY.

The fifth Commandment.

104 *Q.* What is required in the fifth Commandment?

A. That I honour my Father and Mother, and all who are set over me; shew them all Respect, Love and Fidelity, and submit myself to their good Instructions and Chastisement, with becoming Obedience; also that I exercise Patience with their Frailty and Defects, seeing it pleases God to rule me by them.

1 John iv. 20, 21. *If a Man say, I love God, and hateth his Brother, he is a Liar: for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from him, that he who loveth God, love his Brother also.*

Exod. xviii. 24. *So Moses hearkened to the Voice of his Father-in-law, and did all that he had said.*

Judges v. 7. *The Inhabitants of the Villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a Mother in Israel.*

Job xxix. 16. *I was a Father to the Poor: and the Cause which I knew not, I searched out.*

Gen. iv. 21. *And his Brother's Name was Jubal: he was the Father of all such as handle the Harp and the Organ.*

Malachi i. 6. *A Son honoureth his Father, and a Servant his Master: if then I be a Father, where is mine Honour? and if I be a Master, where is my Fear? saith the Lord of Hosts unto you, O Priests, that despise my Name: and ye say, Wherein have we despised thy Name?*

1 Kings ii. 19. *Bath-sheba therefore went unto King Solomon, to speak unto him for Adonijah: and the King rose up to meet her, and bowed himself unto her, and sat down on his Throne, and caused a Seat to be set for the King's Mother; and she sat on his right Hand.*

1 Tim. v. 4. *But if any Widow have Children or Nephews, let them learn first to shew Piety at home, and to requite their Parents: for that is good and acceptable before God.*

Prov. i. 8. *My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother.*

Eph. vi. 1, 2, 3. *Children, obey your Parents in the Lord; for this is right to honour your Father and Mother, (which is the first Commandment with Promise) that it may be well with thee, and thou mayest live long on the Earth.*

Prov. xxx. 17. *The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.*

1 Theff. v. 12, 13. *And we beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their Work sake. And be at Peace among yourselves.*

1 Pet. v. 5. *Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with Humility. For God resisteth the Proud, and giveth Grace to the Humble.*

Prov. xxiii. 25. *Thy Father and thy Mother shall be glad, and she that bare thee shall rejoice.*

Isai xxii. 21. *And I will clothe him with thy Robe, and strengthen him with thy Girdle, and I will commit thy Government into his Hand; and he shall be a Father to the Inhabitants of Jerusalem, and to the House of Judah.*

1 Cor. iv. 15. *For though you have ten thousand Instructors in Christ, yet have ye not many Fathers: for in Christ Jesus I have begotten you through the Gospel.*

2 Kings v. 13. *And his Servants came near, and spake to him; and said, My Father, if the Prophet had bid thee do some great Thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash and be clean?*

1 Tim. v. 1. *Rebuke not an Elder, but intreat him as a Father, and the younger Men as Brethren.*

Levit. xix. 3. *Ye shall fear every Man his Mother and his Father, and keep my Sabbaths: I am the Lord your God.*

Prov. xv. 20. *A wise Son maketh a glad Father: but a foolish Man despiseth his Mother.*

Prov. xxiii. 22. *Hearken unto thy Father that begat thee, and despise not thy Mother when she is old.*

Prov. xx. 20. *Whoso curseth his Father or his Mother, his Lamp shall be put out in obscure Darkness.*

Colos. iii. 20. *Children obey your Parents in all Things: for this is well-pleasing unto the Lord.*

Rom. xiii. 1, 2, 3, 4, 5, 6, 7. *Let every Soul be subject unto the higher Powers. For there is no Power but of God: the Powers that be, are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God: and they that resist, shall receive to themselves Damnation. For Rulers are not a Terror to good Works, but to the evil. Wilt thou then not*

not be afraid of the Power? Do that which is good, and thou ſhalt have Praiſe of the ſame: for he is the Miniſter of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the Sword in vain: for he is the Miniſter of God, a Revenger to execute Wrath upon him that doeth Evil. Wherefore ye muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake. For, for this Cauſe pay you Tribute alſo: for they are God's Miniſters, attending continually upon this very Thing. Render therefore to all their Dues: Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour.

Levit. xix. 32. *Thou ſhalt riſe up before the hoary Head, and honour the Face of the old Man, and fear thy God: I am the Lord.*

The FORTIETH SUNDAY.

The ſixth Commandment.

105 *Q.* What doth God require in the ſixth Command?

A. That I neither in Thought, nor by Words, nor Geſture, much leſs by any Action, either by myſelf or others, diſhonour, hate, hurt, maim, or kill any Man, but that I lay aſide all Revenge; alſo that I do no Injury

Injury to myself, or wilfully expose my Life to any Danger: for the Magistrate wears the Sword, and is the Avenger of Murder.

Zech. viii. 17. *And let none of you imagine Evil in his Heart against your Neighbour; and love no false Oath: for all these are Things that I hate, saith the Lord.*

Gen. iv. 6. *And the Lord said unto him, Why art thou wroth? and why is thy Countenance fallen?*

Levit. xxiv. 19, 20. *And if a Man cause a Blemish in his Neighbour; as he hath done, so shall it be done unto him: Breach for Breach, Eye for Eye, Tooth for Tooth: as he hath caused a Blemish in a Man, so shall it be done to him again.*

2 Sam. xii. 9. *Wherefore hast thou despised the Commandment of the Lord, to do Evil in his Sight? Thou hast killed Uriah the Hittite with the Sword, and hast taken his Wife to be thy Wife, and hast slain him with the Sword of the Children of Ammon.*

Gen. ix. 6. *Whoso sheddeth Man's Blood, by Man shall his Blood be shed: for in the Image of God made he Man.*

Numb. xxxv. 31. *Moreover, ye shall take no Satisfaction for the Life of a Murderer, which is guilty of Death: but he shall surely be put to Death.*

Matth. xv. 19. *For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witness, Blasphemies.*

Prov xii. 18. *There is he that speaketh like the Piercings of a Sword: but the Tongue of the Wise is Health.*

Prov. vi. 12, 13, 14. *A naughty Person, a wicked Man walketh with a froward Mouth. He winketh with his Eyes, he speaketh with his Feet, he teacheth with his Fingers. Frowardness is in his Heart, he deviseth Mischief continually, he soweth Discord*

Levit. xxiv 17. *And he that killeth any Man shall surely be put to Death.*

Eph. v. 29. *For no Man ever yet hated his own Flesh; but nourisheth and cherisheth it, even as the Lord the Church.*

Rom xiii 4. *For he is the Minister of God to thee for Good. But if thou do that which is Evil, be afraid; for he beareth not the Sword in vain: for he is the Minister of God, a Revenger to execute Wrath upon him that doeth Evil.*

106 *Q.* But doth not this Command seem to speak of Murder alone?

A. Murder, comprehends the Root and Source of it, and God, in prohibiting Murder, forbids Envy, Hatred, Wrath, and Revenge.

Prov.

Prov. xiv. 30. *A sound Heart is the Life of the Flesh: but Envy the Rottenness of the Bones.*

James iii. 16. *For where envying and Strife is, there is Confusion, and every evil Work.*

1 John iii. 15. *Whosoever hateth his Brother is a Murderer: and ye know that no Murderer hath eternal Life abiding in him.*

Prov. xxix. 22. *An angry Man stirreth up Strife, and a furious Man aboundeth in Transgression.*

Eph. iv. 31. *Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking, be put away from you, with all Malice.*

Prov. xxiv. 29. *Say not, I will do so to him, as he hath done to me. I will render to the Man according to his Work.*

Rom. xii. 19. *Dearly beloved, avenge not yourselves, but rather give place unto Wrath. For it is written, Vengeance is mine; I will repay, saith the Lord.*

107 Q. Is it sufficient, that we do not kill or hurt our Neighbour?

A. No: for God, by prohibiting Envy, Hatred, and Wrath, commands the opposite Virtues, as that we love our Neighbour as ourselves, shew to him kind Forbearance, Meekness, Mercy, and all Friendship, and avert from him all Harm, as far as possible; and that we even do good to our enemies.

Rom. xiii. 10. *Love worketh no Ill to his Neighbour, therefore Love is the fulfilling of the Law.*

1 Cor. xiii. 4. *Charity suffereth long, and is kind, Charity envieth not; Charity vaunteth not itself, is not puffed up.*

Rom. xii. 18. *If it be possible, as much as lieth in you, live peaceably with all Men.*

Prov. xv. 1. *A soft Answer turneth away Wrath. but grievous Words stir up Anger.*

Col iii. 12 *Put on therefore (as the Elect of God, holy and beloved) Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, long Suffering.*

1 Pet. iii. 8. *Finally, be ye all of one Mind, having Compassion one of another; love as Brethren, be pitiful, be courteous.*

Prov. xxiv. 11, 12. *If thou forbear to deliver them that are drawn unto Death, and those that are ready to be slain: if thou sayest, Behold, we know it not: Doth not he that pondereth the Heart consider it? And he that keepeth thy Soul, doth not he know it? And shall not he render to every Man according to his Works?*

Matth. v. 43, 44. *Ye have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy: but I say unto you, Love your Enemies, bless them that curse you, do Good to them that hate you, and pray for them which despitefully use you, and persecute you.*

THE

THE FORTY-FIRST SUNDAY.

The seventh Commandment.

108 *Q.* What is included in the seventh Command?

A. All Unchastity is here condemned; and therefore we must hate it from our Hearts, and live modest and chaste, whether in the marriage state, or single.

Gal. v. 19. *Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness.*

Eph. v. 5, 6. *For this ye know, that no Whoremonger, nor unclean Person, nor covetous Man who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God. Let no Man deceive you with vain Words: for because of these Things cometh the Wrath of God upon the Children of Disobedience.*

Rev. xxi. 8. *But the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their Part in the Lake which burneth with Fire and Brimstone; which is the second Death.*

Rev. xxii. 15. *For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and*

Idolaters, and whosoever loveth and maketh a Lie.

Eph. v. 3. *But Fornication and all Uncleanness, or Covetousness, let it not be once named among you, as becometh Saints.*

Heb. xiii. 4. *Marriage is honourable in all, and the bed undefiled: but Whoremongers and Adulterers God will judge.*

Eph. v. 30, 31, 32. *For we are Members of his Body, of his Flesh, and of his Bones. For this Cause shall a Man leave his Father and Mother, and shall be joined unto his Wife; and they two shall be one Flesh. This is a great Mystery: but I speak concerning Christ and the Church.*

1 Cor. vi. 18. *Flee Fornication. Every Sin that a Man doth is without the Body; but he that committeth Fornication, sinneth against his own Body.*

1 Theff. iv. 4. *That every one of you should know how to possess his Vessel in Sanctification and Honour.*

Gen. ii. 18 and 24. *And the Lord God said, It is not good that the Man should be alone: I will make him a Help meet for him. Therefore shall a Man leave his Father and Mother, and shall cleave unto his Wife: and they shall be one Flesh.*

1 Cor. vii. 34. *There is Difference also between a Wife and a Virgin: the unmarried Woman careth for the Things of the Lord, that she may be holy, both in Body and in Spirit: but she that*

that is married, careth for the Things of the World, how she may please her Husband.

109 Q. Doth not God here prohibit more than Fornication, and such like Uncleanness?

A. As our Bodies and Souls are the Temples of the Holy Ghost, he requires, that we preserve them pure and holy, and prohibits therefore all unchaste Gestures, Words, Thoughts, Lusts, and whatever draws Men to the Sin.

Matth. xv. 19. *For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witness, Blasphemies.*

Matth. v. 28. *But I say unto you, That whosoever looketh on a Woman to lust after her, hath committed Adultery already with her in his Heart.*

2 Pet. ii. 14. *Having Eyes full of Adultery, and that cannot cease from Sin; beguiling unstable Souls: an Heart they have exercised with covetous practices; cursed Children.*

Prov. vii. 10. *And behold, there met him a Woman with the Attire of an Harlot, and subtil of Heart.*

Isai. iii. 16, 17. *Moreover, the Lord saith, Because the Daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking, and mincing as they go, and making a Tinkling with their Feet: therefore the Lord will smite with a Scab the Crown of the*

the Head of the Daughters of Zion, and the Lord will discover their secret Parts.

Eph. iv. 29. *Let no corrupt Communication proceed out of your Mouth, but that which is good to the Use of Edifying, that it may minister Grace unto the Hearers.*

Eph. v. 3, 4, 5. *But Fornication, and all Uncleanness, or Covetousness, let it not be once named amongst you, as becometh Saints: neither Filthiness, nor foolish Talking, nor Jesting, which are not convenient: but rather giving of Thanks. For this ye know, that no Whoremonger, nor unclean Person, nor covetous Man who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God.*

1 Cor. xv. 33. *Be not deceived: evil Communications corrupt good Manners.*

Rom. xiii. 13. *Let us walk honestly as in the Day; not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envying.*

Ps. cxix. 37. *Turn away mine Eyes from beholding Vanity, and quicken thou me in thy Way.*

Eccles. xi. 9. *Rejoice, O young Man, in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes: but know thou, that for all these Things God will bring thee into Judgment.*

1 Cor. iii. 16, 17. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth*

dwelleth in you? If any Man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple ye are.

THE FORTY-SECOND SUNDAY.

The eighth Commandment.

110 *Q.* What doth God prohibit in the eighth Command?

A. God doth not merely forbid that Theft and Robbery, which is cognizable by the Magistrate; but all such Deeds and Devices, whereby we endeavour to get unjustly our Neighbour's Goods, whether by Violence, or Pretence of Right; likewise all unrighteous Weights, Measures, Wares, Coin, and Usury, or any other Means prohibited by God: and all Avarice, and the Abuse and squandering of his Gifts are also here forbidden.

Jer. xxvii. 5. *I have made the Earth, the Man and the Beast that are upon the Ground, by my great Power, and by my outstretched Arm, and have given it unto whom it seemed meet unto me.*

Prov. xxii. 2. *The Rich and the Poor meet together: the Lord is the Maker of them all.*

Levit. ix. 11. *Ye shall not steal, neither deal falsely, neither lie one to another.*

Exod.

Exod. xxi. 16. *And he that stealeth a Man, and selleth him, or if he be found in his Hand, he shall surely be put to Death.*

Exod xxii. 1, 2, 3, 4, 5, 6, 7. *If a Man shall steal an Ox or a Sheep, and kill it, or sell it; he shall restore five Oxen for an Ox, and four Sheep for a Sheep. If a Thief be found breaking up, and be smitten that he die, there shall no Blood be shed for him. If the Sun be risen upon him, there shall be Blood shed for him; for he should make full Restitution; if he have nothing, then he shall be sold for his Theft. If the Theft be certainly found in his Hand alive, whether it be Ox, or Ass, or Sheep; he shall restore double. If a Man shall cause a Field or Vineyard to be eaten, and shall put in his Beast, and shall feed in another Man's Field; of the best of his own Field, and of the best of his own Vineyard shall he make Restitution. If Fire break out, and catch in Thorns, so that the stacks of Corn, or the standing Corn, or the Field be consumed therewith; he that kindled the Fire shall surely make Restitution. If a Man shall deliver unto his Neighbour Money or Stuff to keep, and it be stolen out of the Man's House; if the Thief be found, let him pay double.*

Prov. xxviii. 24. *Whoso robbeth his Father or his Mother, and saith, It is no Transgression; the same is the Companion of a Destroyer.*

Micah ii. 2. *And they covet Fields, and take them by Violence.*

1 Pet. i. 15. *But as he which hath called you is holy, so be ye holy in all Manner of Conversation.*

1 Thess. iv. 6. *That no Man go beyond and defraud his Brother in any Matter: because that the Lord is the Avenger of all such, as we also have forewarned you, and testified.*

Levit. xix. 35, 36. *Ye shall do no Unrighteousness in Judgment, in Mete-yard, in Weight, or in Measure. Just Balances, just Weights, a just Ephah, and a just Hin shall ye have: I am the Lord your God, which brought you out of the Land of Egypt.*

Pf. xv. 5. *He that putteth not out his Money to Usury, nor taketh Reward against the Innocent. He that doth these Things, shall never be moved.* [Read this whole Psalm.]

Pf. xxxvii. 21. *The Wicked borroweth, and payeth not again: but the Righteous sheweth Mercy, and giveth.*

Prov. xxiii. 20, 21. *Be not among Winebibbers; amongst riotous Eaters of Flesh. For the Drunkard and the Glutton shall come to Poverty: and Drowsiness shall clothe a Man with Rags.*

1 Cor. vi. 9, 10. *Know ye not that the Unrighteous shall not inherit the Kingdom of God? Be not deceived: neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.*

Lev. xix. 13. *Thou shalt not defraud thy Neighbour, neither rob him: the Wages of him that*

that is hired shall not abide with thee all Night until the Morning.

Amos viii. 4, 5, 6, 7. *Hear this, O ye that swallow up the Needy, even to make the Poor of the Land to fail, saying, When will the New-moon be gone, that we may sell Corn? and the Sabbath, that we may set forth Wheat, making the Ephah small, and the Shekel great, and falsifying the Balances by Deceit? That we may buy the Poor for Silver, and the Needy for a Pair of Shoes; yea, and sell the Refuse of the Wheat? The Lord hath sworn by the Excellency of Jacob, Surely I will never forget any of their Works.*

Jer. xxii. 13. *Wo unto him that buildeth his House by Unrighteousness, and his Chambers by Wrong, that useth his Neighbour's Service without Wages, and giveth him not for his Work.*

1 Tim. vi. 9, 10. *But they that will be rich, fall into Temptation and a snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. For the Love of Money is the Root of all Evil: which while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows.*

111 Q. What doth God require in this Command?

A. That I advance my Neighbour's Profit, whenever I can and may do it, and deal with

with him in such a Manner, as I would that others should deal with me; and that I work diligently, that I may help the Needy and Distressed.

1 Cor. x. 24. *Let no Man seek his own: but every Man another's Wealth.*

Matth. vii. 12 *Therefore all Things whatsoever ye would that Men should do to you, do ye even so to them, for this is the Law and the Prophets.*

Heb. xiii. 5. *Let your Conversation be without Covetousness; and be content with such Things as ye have. For he hath said, I will never leave thee, nor forsake thee.*

2 Thess. iii. 12, 13. *Now them that are such, we command, and exhort by our Lord Jesus Christ, that with Quietness they work, and eat their own Bread. But ye Brethren, be not weary in well-doing.*

Eph. iv. 28. *Let him that stole, steal no more: but rather let him labour, working with his Hands the Thing which is good, that he may have to give to him that needeth.*

Prov. xix. 17. *He that hath Pity upon the Poor, lendeth unto the Lord; and that which he hath given, will he repay him again.*

2 Cor. ix. 6, 7. *But this I say, He which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap also bountifully. Every Man according as he purposeth in his Heart, so let him give; not grudgingly,*

or of Necessity: for God loveth a chearful Giver.

Gal. vi. 10. *As we have therefore Opportunity, let us do Good unto all Men, especially unto them who are of the Houshold of Faith.*

The FORTY-THIRD SUNDAY.

The ninth Commandment.

112 *Q.* What is required in the ninth Command?

A. That I speak not falsely to any Man, pervert no Man's Words, be no Tale-bearer, or Slanderer, judge none lightly or unheard, nor help to condemn unjustly; but that I avoid all Lying and Dissembling, as being the proper Works of the Devil, on Pain of the heavy Wrath of God upon me; also, that I speak Truth before the Tribunal of Justice, and in all other Transactions, speak uprightly, and from the Heart: also that I defend and advance the Honour of my Neighbour according to my Ability.

Deut. xvi. 19. *Thou shalt not wrest Judgment, thou shalt not respect Persons, neither take a Gift: for a Gift doth blind the Eyes of the Wise, and pervert the Words of the Righteous.*

Deut. xix. 18, 19. *And the Judges shall make diligent Inquisition: and behold, if the Witness*

Witness be a false Witness, and hath testified falsely against his Brother, then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the Evil away from among you.

Mark xiv. 57, 58. *And there arose certain, and bare false Witness against him, saying, We heard him say, I will destroy this Temple that is made with Hands, and within three Days I will build another made without Hands.*

Prov. xi. 13. *A Tale-bearer revealeth Secrets: but he that is of a faithful Spirit concealeth the Matter.*

Pſ. xv. 3. *He that backbiteth not with his Tongue, nor doth Evil to his Neighbour, nor taketh up a Reproach against his Neighbour.*

Eph. iv. 25. *Wherefore putting away Lying, speak every Man Truth with his Neighbour: for we are Members one of another.*

John viii. 44. *Ye are of your Father the Devil, and the Lusts of your Father ye will do: he was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a Lie, he speaketh of his own: for he is a Liar, and the Father of it.*

Exod. xxiii. 1. *Thou shalt not raise a false Report: put not thine Hand with the Wicked to be an unrighteous Witness.*

Prov. iv. 24. *Put away from thee a froward Mouth, and perverse Lips put far from thee.*

Levit. xix. 16. *Thou shalt not go up and down as a Tale-bearer among thy People, neither shalt thou stand against the Blood of thy Neighbour: I am the Lord.*

Pf. ci. 5, 6, 7. *Whoso privily slandereth his Neighbour, him will I cut off: him that hath an high Look, and a proud Heart, will not I not suffer. Mine Eyes shall be upon the Faithful of the Land, that they may dwell with me: he that walketh in a perfect Way, he shall serve me. He that worketh Deceit shall not dwell within my House: he that telleth Lies shall not tarry in my Sight.*

Luke vi. 37. *And if you do Good to them which do Good to you, what Thanks have ye? For Sinners do even the same.*

Lev. xix. 11. *Ye shall not steal, neither deal falsly, neither lie one to another.*

Pf. v. 7. *But as for me, I will come into thy House in the Multitude of thy Mercy: and in thy Fear will I worship toward thy holy Temple.*

Zech. viii. 16. *These are the Things that ye shall do, Speak ye every Man the Truth to his Neighbour: execute the Judgment of Truth and Peace in your Gates.*

1 Sam. xix. 4. *And Jonathan spake Good of David unto Saul his Father, and said unto him, Let not the King sin against his Servant, against David: because he hath not sinned against thee, and because his Works have been to thee-ward very good.*

Col. iv. 6. *Let your Speech be always with Grace, ſeaſoned with Salt, that ye may know how ye ought to anſwer every Man.*

Pſ. cxli. 3. *Set a Watch, O Lord, before my Mouth; keep the Door of my Lips.*

Rev. xxi. 8. *But the Fearful and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, ſhall have their Part in the Lake which burneth with Fire and Brimſtone: which is the ſecond Death.*

Pſ. xv. 2. *He that walketh uprightly, and worketh Righteouſneſs, and ſpeaketh the Truth in his Heart.*

1 Sam. xvi. 18. *Then anſwered one of the Servants, and ſaid, Behold, I have ſeen a Son of Jeſſe the Bethlehemite, that is cunning in playing, and a mighty valiant Man, and a Man of War, and prudent in Matters, and a comely Perſon, and the Lord is with him.*

James i. 19. *Wherefore my beloved Brethren, let every Man be ſwift to hear, ſlow to ſpeak, ſlow to Wrath.*

THE FORTY-FOURTH SUNDAY.

The tenth Commandment, and of the right Use of the Law.

113 Q. What is required in the tenth Command?

A. That not the least Concupiscence or inward Thought against any Command of God be indulged in our Hearts, but that at all Times we resist Sin, and take Pleasure in Righteousness.

Deut. v. 21. *Neither shalt thou desire thy Neighbour's Wife, neither shalt thou covet thy Neighbour's House, his Field, or his Man-servant, or his Maid-servant, his Ox, or his Ass, or any Thing that is thy Neighbour's.*

Col. iii. 5. *Mortify therefore your Members which are upon the Earth. Fornication, Uncleanness, inordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry.*

1 Pet. ii. 11. *Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul.*

James i. 14, 15. *But every Man is tempted when he is drawn away of his own Lust, and enticed. Then when Lust hath conceived, it bringeth*

bringeth forth Sin; and Sin, when it is finished, bringeth forth Death.

Gen. vi. 5. *And God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually.*

Gal. v. 17. *For the Flesh lusteth against the Spirit, and the Spirit against the Flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

Rom. vi. 12. *Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof.*

1 Pet. iv. 2. *That he no longer should live the rest of his Time in the Flesh to the Lusts of Men, but to the Will of God.*

1 John ii. 15, 16, 17. *Love not the World, neither the Things that are in the World. If any Man love the World, the Love of the Father is not in him. For all that is in the World, the Lust of the Flesh, and the Lust of the Eyes and the Pride of Life, is not of the Father, but is of the World. And the World passeth away, and the Lust thereof: but he that doeth the Will of God, abideth for ever.*

1 Cor. x. 6. *Now these Things were our examples, to the Intent we should not lust after evil Things, as they also lusted.*

Psal. cxix. 13 and 128. *With my Lips have I declared all the Judgments of thy Mouth.—Therefore*

fore I esteem all thy Precepts concerning all Things to be right; and I hate every false Way.

114 *Q.* But can they who are truly converted unto God, keep all the Commands?

A. No verily: for the greatest Saints, as long as they continue in this Life, make but small Advances in these Paths of Obedience: however, with an earnest Purpose of Heart, they live not to some, their Obedience is not partial, but to all the Commands of God.

Job ix. 2, 3. *I know it is so of a Truth: but how should Man be just with God? If he will contend with him, he cannot answer him one of a thousand.*

Psſ. cxliii. 2. *And enter not into Judgment with thy Servant: for in thy Sight shall no Man living be justified.*

Rom. vii. 19. *For the Good that I would, I do not; but the Evil which I would not, that I do.*

Phil. iii. 12. *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*

Psſ. cxix. 106. *Then shall I not be ashamed, when I have Respect unto all thy Commandments.*

Luke i. 5, 6. *There was in the Days of Herod the King of Judea, a certain Priest named Zacharias, of the Course of Abia: and his Wife was of the Daughters of Aaron, and her Name was Elizabeth. And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.*

115 *Q.* Why doth God order the ten Commandments to be so strictly enjoined, seeing no one can keep them?

A. 1. That we, during our whole Life, may advance in the Knowledge of our sinful Nature, and be more and more solicitous to seek the Forgiveness of Sins, and an Interest in the Righteousness of Christ: and that we also may be importunate in praying to God for the Grace of the Holy Ghost; that we be more and more renewed in God's Image, till we attain to the Perfection and Blessedness of the Righteous after this Life.

Rom. vii. 22, 23. *For I delight in the Law of God, after the inward Man. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.*

Gal ii. 16. *Knowing that a Man is not justified by the Works of the Law, but by the Faith*

Faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law: for by the Works of the Law shall no Flesh be justified.

Phil. iii. 14 *I press towards the Mark, for the Prize of the high Calling of God in Christ Jesus.*

Pſ. cxliii. 10. *Teach me to do thy Will; for thou art my God: thy Spirit is good; lead me into the Land of Uprightness.*

1 Cor. xiii. 10. *But when that which is perfect is come, then that which is in part shall be done away.*

THE FORTY-FIFTH SUNDAY.

Of Prayer in general.

116 *Q.* Why is Prayer neceſſary for Chriſtians?

A. Becauſe it is the chief Part of that Homage and Thankfulneſs, which God requires of us: And becauſe God will give his Grace and Holy Spirit to thoſe only, who fervently and without ceaſing pray unto and praiſe him for it.

Pſ. cxix. 4, 5. *Thou hast commanded us to keep thy Precepts diligently. O that my Ways were directed to keep thy Statutes.*

Phil.

Phil. iv. 6. *Be careful for nothing: but in every thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God.*

Ps. lxii. 9. *Surely Men of low Degree are Vanity, and Men of high Degree are a Lie: to be laid in the Balance, they are altogether lighter than Vanity.*

Ps. l 14, 15. *Offer unto God Thanksgiving, and pay thy Vows unto the Most High And call upon me in the Day of Trouble, I will deliver thee, and thou shalt glorify me.*

1 Tim. ii. 1. *I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men.*

Matth. vii. 7, 8. *Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.*

James iv. 2. *Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.*

Matth. vi. 8, 9. *Be not ye therefore like unto them: for your Father knoweth what Things ye have need of, before ye ask him. After this Manner therefore pray ye. Our Father which art in Heaven, hallowed be thy Name.*

Jer. xxix. 11, 12. *For I know the Thoughts that I think towards you, saith the Lord,*

Thoughts

Thoughts of Peace, and not of Evil, to give you an expected End. Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you.

James iv. 3 *Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your Luſts.*

Iſai. i. 15. *And when ye ſpread forth your Hands, I will hide mine Eyes from you: yea, when ye make many Prayers, I will not hear: your Hands are full of Blood*

Pſ cxlv. 18, 19. *The Lord is nigh unto all them that call upon him, to all that call upon him in Truth. He will fulfil the Deſire of all that fear him: he alſo will hear their Cry, and will ſave them.*

Ezek. xxxvi. 37. *Thus ſaith the Lord God, I will yet for this be enquired of by the Houſe of Iſrael, to do it for them, I will increaſe them with Men like a Flock.*

17 Q. What is requiſite to Prayer, that it may be acceptable to God?

A. 1. That we from the Heart call upon the only true God, as he hath revealed himſelf in his Word, for all which he hath encouraged us to aſk. 2. That we know fundamentally our Neceſſity and Miſery, and ſo properly humble ourſelves before the Face of

of his Majesty. 3. That we have the sure Persuasion that he will certainly hear our Prayer for the Lord Christ's sake, as he hath promised in his Word, notwithstanding our Unworthiness.

Matth. iv. 10. *Then saith Jesus, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Psal. lxv. 3. *O thou that hearest Prayer, unto thee shall all Flesh come.*

Rev. xix. 10. *And I fell at his Feet to worship him. And he said unto me, See thou do it not: I am thy Fellow-servant, and of thy Brethren that have the Testimony of Jesus; worship God: for the Testimony of Jesus is the Spirit of Prophecy.*

Eph. ii. 18. *For through him we both have access by one Spirit unto the Father.*

1 John v. 14, 15. *And this is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the Petitions that we have desired of him.*

John iv. 24. *God is a Spirit: and they that worship him, must worship him in Spirit and in Truth.*

Psal. cxix. 58. *I intreated thy Favour with my whole Heart: be merciful unto me according to thy Word.*

Job xi. 13, 14, 15. *If thou prepare thine Heart, and stretch out thine Hands towards him; if Iniquity be in thine Hand, put it far away, and let not Wickedness dwell in thy Tabernacles. For then shalt thou lift up thy Face without Spot, yea, thou shalt be stedfast, and shalt not fear.*

Pſ. lxxxvi. 1. *In Judah is God known: his Name is great in Iſrael.*

Gen. xviii. 27. *And Abraham anſwered and ſaid, Behold now I have taken upon me to ſpeak unto the Lord, which am but Duſt and Aſhes.*

Eccleſ. v. 1. *Keep thy Foot when thou goeſt to the Houſe of God, and be more ready to hear than to give the Sacrifice of Fools: for they conſider not that they do Evil.*

Mark xi. 24. *Therefore I ſay unto you, what Things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them.*

James i. 5, 6. *If any of you lack Wiſdom, let him aſk of God, that giveth to all Men liberally, and upbraideth not, and it ſhall be given him. But let him aſk in Faith, nothing wavering: for he that wavereth is like a Wave of the Sea, driven with the Wind, and toſſed.*

1 Theſſ. v. 17. *Pray without ceaſing.*

Rom. xii. 12. *Rejoicing in Hope; patient in Tribulation; continuing inſtant in Prayer.*

118 Q.

118 *Q.* For what Things hath God exhorted us to pray unto him?

A. For all spiritual and temporal Blessings, which the Lord Jesus Christ hath comprehended in that Prayer, which he himself hath taught us.

Matth. vi. 33. *But seek ye first the Kingdom of God, and his Righteousness, and all these Things shall be added unto you.*

119 *Q.* What is the Purport of that Prayer?

A. Our Father, who art in Heaven. 1. Hallowed be thy Name. 2. Thy Kingdom come. 3. Thy will be done in Earth, as it is in Heaven. 4. Give us this Day our daily Bread. 5. And forgive us our Trespasses, as we forgive them that trespass against us. 6. And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

THE FORTY-SIXTH SUNDAY.

Of Prayer, the most perfect and comprehensive.

120 Q. Why hath Christ directed us to call upon God, as "Our Father?"

A. That in the very Beginning of our Prayer, a filial Fear and Affiance in God might be cherished, which is the proper Foundation of Prayer: thus viewing God through Christ as become our Father, and who will much less refuse us such Things, for which we pray to him out of a true Heart, and Faith unfeigned, than our earthly Parents refuse us temporal Things.

James i. 17. *Every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights, with whom is no Variableness, neither Shadow of Turning.*

1 Cor. viii. 6. *But to us there is but one God, the Father, of whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we in him.*

Eph. ii. 18. *For through him we both have Access by one Spirit unto the Father.*

John xx. 17. *Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my Brethren, and say unto them, I ascend*

I ascend unto my Father and your Father, and to my God and your God.

Malachi ii. 10. *Have we not all one Father? Hath not one God created us? Why do we deal treacherously every Man against his Brother, by profaning the Covenant of our Fathers.*

Isai. lxiii. 16. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting.*

Eph. i. 5. *Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the Good Pleasure of his Will.*

Psl. ciii. 13. *Like as a Father pitieth his Children: so the Lord pitieth them that fear him.*

Prov. xiv. 26. *In the Fear of the Lord is strong Confidence: and his Children shall have a Place of Refuge.*

John i. 12, 13. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name. Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.*

1 Pet. i. 17. *And if ye call on the Father, who without Respect of Persons judgeth according to every Man's Work, pass the Time of your sojourning here in Fear.*

Matth vii 11. *If ye then being evil, know how to give good Gifts unto your Children, how*

much more ſhall your Father which is in Heaven give good Things to them that aſk him?

James v. 16. *Confeſs your Faults one to another, and pray one for another, that ye may be healed: The effectual fervent Prayer of a righteous Man availeth much.*

Pſ. cxlv. 18, 19 *The Lord is nigh unto all them that call upon him, to all that call upon him in Truth. He will fulfil the Deſire of them that fear him: he alſo will hear their Cry, and will ſave them.*

Matth. xviii. 19. *Again I ſay unto you, That if two of you ſhall agree on Earth, as touching any Thing that they ſhall aſk, it ſhall be done for them of my Father which is in Heaven.*

Eph. iv. 6. *One God, and Father of all, who is above all, and through all, and in you all.*

121 *Q.* Why is it added, "who art in Hea-"ven?"

A. That we ſhould not form mean and carnal Conceptions of the heavenly Majeſty of God; and to lead us to expect from his Power and Goodneſs all Neceſſaries for Body and Soul.

1 Kings viii. 27 and 30. *But will God indeed dwell on the Earth? Behold, the Heavens, and Heaven of Heavens cannot contain thee, how*

how much less this House that I have builded?
—And hearken thou to the Supplication of thy Servant, and of thy People Israel, when they shall pray towards this Place: and hear thou in Heaven thy Dwelling-place, and when thou hearest, forgive.

Isai. lxvi. 1. *Thus saith the Lord, The Heaven is my Throne, and the Earth is my Footstool: where is the House that ye build unto me? and where is the Place of my Rest?*

Pſ. xi. 4. *The Lord is in his holy Temple, the Lord's Throne is in Heaven; his Eyes behold, his Eye-lids try the Children of Men.*

Eccleſ. v. 1. *Keep thy Foot when thou goest to the House of God, and be more ready to hear, than to give the Sacrifice of Fools: for they consider not that they do Evil.*

Pſ. cxv. 3. *But our God is in the Heavens; he hath done whatever he pleased.*

2 Chron. xx. 6. *And said, O Lord God of our Fathers, art not thou God in Heaven? And rulest not thou over all the Kingdoms of the Heathen? And in thine Hand is there not Power and Might, so that none is able to withstand thee?*

THE FORTY-SEVENTH SUNDAY.

On the first Petition.

112 *Q.* Which is the first Petition?

A. "Hallowed be thy Name." Which signifies, Grant in the first Place, that we may know thee as we ought to do, and glorify and praise thee in all thy Works, in which thine Omnipotence, Wisdom, Goodness, Justice, Mercy, and Truth are clearly revealed: as likewise that we during our whole Life may so regulate our Thoughts, Words, and Actions, that thy Name through us be not blasphemed, but honoured and glorified.

Jer. x. 6. *Forasmuch as there is none like unto thee, O Lord, thou art great, and thy Name is great in Might.*

Ps. lxxxvi. 8, 9. *Among the Gods, there is none like unto thee, O Lord; neither are there any Works like unto thy Works. All Nations whom thou hast made shall come and worship before thee, O Lord: and shall glorify thy Name.*

Isai. lxiii. 16. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting.*

Luke

Luke i. 49. *For he that is mighty hath done to me great Things; and holy is his Name.*

John xii. 28. *Father, glorify thy Name! Then came there a Voice from Heaven, saying, I have both glorified it, and will glorify it again.*

Ezek. xxviii. 22. *And say, Thus saith the Lord God, Behold, I am against thee, O Zidon, and I will be glorified in the Midst of thee: and they shall know that I am the Lord, when I shall have executed Judgments in her, and shall be sanctified in her.*

1 Pet. iii. 15. *But sanctify the Lord God in your Hearts: and be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you, with Meekness and Fear.*

Matth. v. 16. *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.*

Pſ. xcii. 5, 6. *O Lord, how great are thy Works! and thy Thoughts are very deep. A brutish Man knoweth not; neither doth a Fool understand this.*

Pſ. cxlv. 8, 9. *The Lord is gracious, and full of Compassion; slow to Anger, and of great Mercy. The Lord is good to all: and his tender Mercies are over all his Works.*

Pſ. xc. 16. *Let thy Work appear unto thy Servants, and thy Glory unto their Children.*

Pſ. lxxii. 18, 19. *Blessed be the Lord God, the God of Israel, who only doth wondrous Things.*

Things. And blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory: Amen and Amen.

Exod. xxxiv. 5, 6, 7. *And the Lord descended in the Cloud, and stood with him there, and proclaimed the Name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth. Keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin, and that will by no Means clear the Guilty; visiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and to the fourth Generation.*

John xvii. 6. *I have manifested thy Name unto the Men which thou gavest me out of the World: thine they were, and thou gavest them me; and they have kept thy Word.*

Isai. vi. 3. *And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts, the whole Earth is full of his Glory.*

Isai. v. 16. *But the Lord of Hosts shall be exalted in Judgment, and God that is holy, shall be sanctified in Righteousness.*

Ezek. xxxvi. 23 and 25. *And I will sanctify my great Name which was profaned among the Heathen, which ye have profaned in the Midst of them, and the Heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you, before their Eyes. Then will I sprinkle clean Water upon you, and ye shall be clean:*

clean: from all your Filthineſs, and from all your Idols will I cleanſe you.

Iſai. viii. 13. *Sanctify the Lord of Hoſts himſelf, and let him be your Fear, and let him be your Dread.*

Pſ. cv. 1, 2, 3. *O give Thanks unto the Lord; call upon his Name; make known his Deeds among the People. Sing unto him, ſing Pſalms unto him: talk ye of all his wondrous Works. Glory ye in his holy Name: let the Heart of them rejoice that ſeek the Lord.*

Pſ lxxxvi. 11, 12. *Teach me thy Way, O Lord, I will walk in thy Truth: unite my Heart to fear thy Name. I will praiſe thee, O Lord my God, with all my Heart: and I will glorify thy Name for evermore.*

Pſ. civ. 24. *O Lord, how manifold are thy Works! in Wiſdom haſt thou made them all: the Earth is full of thy Riches.*

Pſ. lxxi. 8. *Let my Mouth be filled with thy Praiſe, and with thy Honour all the Day.*

Rom. ii. 24. *For the Name of God is blaſphemed among the Gentiles through you, as it is written.*

The FORTY-EIGHTH SUNDAY.

On the ſecond Petition.

123 Q. Which is the ſecond Petition?

A. "Thy Kingdom come." That is, govern us ſo by thy Word and Spirit, that we may more and more ſubmit ourſelves to thee; enlarge alſo thy Church; deſtroy the Works of the Devil, and all Power which exalts itſelf againſt thee: likewiſe all evil Purpoſes which are deviſed againſt thy holy Word, till the Fulneſs of thy Kingdom come, in which thou wilt be all in all.

Pſ. cxlv. 1 and 13. *I will extol thee, my God, O King; and I will bleſs thy Name for ever and ever. Thy Kingdom is an everlaſting Kingdom, and thy Dominion endureth throughout all Generations.*

Pſ. xlv. 7. *Thou loveſt Righteouſneſs, and hateſt Wickedneſs: therefore God, thy God, hath anointed thee with the Oil of Gladneſs, above thy Fellows.*

James ii. 5. *Hearken, my beloved Brethren, hath not God choſen the Poor of this World rich in Faith, and Heirs of the Kingdom, which he hath promiſed to them that love him.*

Matth. xxvi. 29. *But I say unto you, I will not drink henceforth of the Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom.*

Rev. iii. 21. *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.*

Matth. iv. 17. *From that Time Jesus began to preach, and to say, Repent; for the Kingdom of Heaven is at hand.*

Matth. xxviii. 18. *And Jesus came and spake unto them, saying, All Power is given unto me in Heaven and Earth.*

Rev. xii. 10. *And I heard a loud Voice, saying in Heaven, Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ: for the Accuser of our Brethren is cast down, who accused them before our God Day and Night.*

Matth. xxv. 34. *Then shall the King say unto them on his Right Hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

1 Chron. xxix. 11. *Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty: for all that is in the Heaven and in the Earth, is thine; thine is the Kingdom, O Lord, and thou art exalted as Head above all.*

Rom. iv. 17. *(As it is written, I have made thee a Father of many Nations) before him whom*

 he

be believed, even God who quickeneth the Dead, and calleth those Things which be not, as though they were.

Luke i. 32, 33. *He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the Throne of his Father David. And he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no End.*

Dan. vii. 14. *And there was given him Dominion and Glory, and a Kingdom, that all People, Nations, and Languages should serve him: his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.*

1 Cor. xv. 24. *Then cometh the End, when he shall have delivered up the Kingdom to God, even the Father: when he shall have put down all Rule, and all Authority, and Power.*

Mark ix. 1. *And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of Death, till they have seen the Kingdom of God come with Power.*

Ps. cx. 1, 2, 3. *The Lord said unto my Lord, Sit thou at my Right Hand, until I make thine Enemies thy Footstool. The Lord shall send the Rod of thy Strength out of Zion: rule thou in the Midst of thine Enemies. Thy People shall be willing in the Day of thy Power, in the Beauties of Holiness from the Womb of the Morning: thou hast the Dew of thy Youth.*

Zech.

Zech. xiv. 9. *And the Lord ſhall be King over all the Earth: in that Day ſhall there be one Lord, and his name one.*

Col. i. 13. *Who hath delivered us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son.*

Pſ. cxix. 133. *Order my Steps in thy Word: and let not any iniquity have Dominion over me.*

Pſ. li. 18, 19. *Do Good in thy good Pleaſure unto Zion: build thou the Walls of Jeruſalem. Then ſhalt thou be pleaſed with the Sacrifices of Righteouſneſs, with Burnt-offering and Whole-burnt-offering: then ſhall they offer Bullocks upon thine Altar.*

Pſ. cxxii. 6, 7. *Pray for the Peace of Jeruſalem; they ſhall proſper that love thee. Peace be within thy Walls, and Proſperity within thy Palaces.*

2 Tim. iv. 18. *And the Lord ſhall deliver me from every evil Work, and will preſerve me unto his heavenly Kingdom: to whom be Glory for ever and ever. Amen.*

2 Cor. v. 2. *For in this we groan earneſtly, deſiring to be clothed upon with our Houſe, which is from Heaven.*

Pſ. xliv. 5. *Through thee will we puſh down our Enemies, through thy Name will we tread them under that riſe up againſt us.*

Rev. xxii. 20. *He which teſtifieth theſe Things, ſaith, Surely I come quickly. Amen. Even ſo, come Lord Jeſus.*

The FORTY-NINTH SUNDAY.

The third Petition.

124 Q. Which is the third Petition?

A. "Thy Will be done in Earth, as it is "in Heaven." Which is, Grant that we and all Mankind may renounce our own Will, and be wholly obedient to thy good and perfect Will, and may every one so chearfully and faithfully observe and fulfil it, as do the Angels in Heaven.

Heb. xii. 23. *But ye are come to Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels.*

Eph. i. 9. *Having made known to us the mystery of his Will, according to his good Pleasure, which he hath purposed in himself.*

John vi. 40. *And this is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last Day.*

Matth vii. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my heavenly Father which is in Heaven.*

1 Thess.

1 Theſſ. iv. 3. *For this is the Will of God, even your Sanctification, that ye ſhould abſtain from Fornication.*

Heb. x. 36. *For ye have need of Patience; that after ye have done the Will of God, ye might receive the Promiſe.*

Matth. xvi. 24. *Then ſaid Jeſus unto his Diſciples, If any Man will come after me, let him deny himſelf, and take up his Croſs and follow me.*

Phil. ii. 12, 13, 14, 15 *Wherefore my Beloved, as ye have always obeyed, not as in my Preſence only, but now much more in my Abſence; work out your own Salvation with Fear and Trembling. For it is God which worketh in you, both to will and to do of his good Pleaſure. Do all Things without Murmurings and Diſputings: that ye may be blameleſs and harmleſs, the Sons of God, without Rebuke, in the Midſt of a crooked and perverſe Nation, among whom ye ſhine as Lights in the World.*

Rom. xii. 11. *Not ſlothful in Buſineſs: fervent in Spirit; ſerving the Lord.*

Iſai. xlvi. 10. *Declaring the End from the Beginning, and from ancient Times the Things that are not yet done, ſaying, My counſel ſhall ſtand, and I will do all my Pleaſure.*

Pſ. ciii. 20, 21, 22. *Bleſs the Lord, ye his Angels, that excel in Strength, that do his Commandments, hearkening unto the Voice of his Word. Bleſs ye the Lord, all ye his Hoſts, ye Miniſters of his that do his Pleaſure. Bleſs the*

Lord, all his Works in all Places of his Dominion: bless the Lord, O my Soul.

Rom. xii. 1, 2. *I beseech you therefore, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service. And be not conformed to this World: but be ye transformed by the renewing of your Mind, that ye may prove what is that good, and acceptable and perfect Will of God.*

Ps. cx. 3. *Thy People shall be willing, in the Day of thy Power, in the Beauties of Holiness from the Womb of the Morning: thou hast the Dew of thy Youth.* [Read this whole Psalm.]

1 Pet. iv. 10. *As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God.*

THE FIFTIETH SUNDAY.

The fourth Petition.

125 *Q.* Which is the fourth Petition?

A. "Give us this Day our daily Bread." That is, be pleased to provide us with all Necessaries for our Bodies, for we acknowledge that thou art the only Origin of all Good,

Good, and that neither our Care, nor Labour, nor thy Gifts do prosper without thy Blessing; we therefore withdraw our Confidence from all Creatures, and place it alone on thee.

John vi. 26, 27. *Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the Miracles, but because ye did eat of the Loaves, and were filled. Labour not for the Meat which perisheth, but for that Meat which endureth unto everlasting Life, which the Son of Man shall give unto you: for him hath God the Father sealed.*

Gen. iii. 19. *In the Sweat of thy Face shalt thou eat bread, till thou return unto the Ground; for out of it wert thou taken: for Dust thou art, and unto Dust shalt thou return.*

Gen. xxviii. 20, 21. *And Jacob vowed a Vow, saying, If God will be with me, and will keep me in this Way that I go, and will give me Bread to eat, and Raiment to put on; so that I come again to my Father's House in Peace; then shall the Lord be my God.*

1 Tim. vi. 8. *And having Food and Raiment, let us be therewith content.*

2 Thess. iii. 12. *Now them that are such, we command and exhort by our Lord Jesus Christ, that with Quietness they work, and eat their own Bread.*

Prov. xx. 17. *Bread of Deceit is sweet to a Man; but afterwards his Mouth shall be filled with Gravel.*

Isai.

Isai. lviii. 7. *Is it not to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out, to thy House? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own Flesh?*

Prov. xxx. 8. *Remove far from me Vanity and Lies; give me neither Poverty nor Riches; feed me with Food convenient for me.*

Deut. xxviii 12. *The Lord shall open unto thee his good Treasure, the Heaven to give the Rain unto thy Land in his Season, and to bless all the Work of thine Hand: and thou shalt lend unto many Nations, and thou shalt not borrow.*

Ps. cxxvii 1, 2. *Except the Lord build the House, they labour in vain that build it. except the Lord keep the City, the Watchmen waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the Bread of Sorrows: for so he giveth his Beloved Sleep.*

Ps. civ. 14. *He causeth the Grass to grow for the Cattle, and Herb for the Service of Man: that he may bring forth Food out of the Earth.*

Luke xi 3. *Give us Day by Day our daily Bread.*

Heb. xiii. 5 *Let your Conversation be without Covetousness, and be content with such Things as ye have. For he hath said, I will never leave thee, nor forsake thee.*

Prov. ix. 5. *Come, eat of my Bread, and drink of the Wine which I have mingled.*

Gen. xxxi. 54. *Then Jacob offered Sacrifice upon the Mount, and called his Brethren to eat Bread.*

Bread: and they did eat Bread, and tarried all Night in the Mount.

Isai. iii. 1 *For behold the Lord, the Lord of Hosts doth take away from Jerusalem, and from Judah, the Stay and the Staff, the whole Stay of Bread, and the whole Stay of Water.*

Titus i. 15. *Unto the Pure all Things are pure; but unto them that are defiled and unbelieving, is nothing pure; but even their Mind and Conscience is defiled.*

Prov. xxxi. 27. *She looketh well to the Ways of her Houshold, and eateth not the Bread of Idleness.*

Prov. iv. 17. *For they eat the Bread of Wickedness, and drink the Wine of Violence.*

James ii. 15, 16. *If a Brother or Sister be naked, and be destitute of daily Food; and one of you say unto them, Depart in Peace, be ye warmed, and be ye filled: notwithstanding ye give them not those Things which are needful to the Body; what doth it profit?*

James i. 17. *Every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights, with whom is no Variableness, neither Shadow of Turning.*

1 Cor. x. 24. *Let no Man seek his own; but every Man another's Wealth.*

Matth. vi. 34. *Take therefore no Thought for the Morrow: for the Morrow shall take Thought for the Things of itself: sufficient unto the Day is the Evil thereof.*

1 Tim. iv. 8. *For bodily Exercise profiteth little: but Godliness is profitable unto all Things, having Promise of the Life that now is, and of that which is to come.*

Ps. xxxvii. 25. *I have been young, and now am old; yet have I not seen the Righteous forsaken, nor his Seed begging Bread.*

THE FIFTY-FIRST SUNDAY.

The fifth Petition.

126 *Q.* Which is the fifth Petition?

A. "And forgive us our Trespasses, as "we forgive them that trespass against us." That is, be pleased not to put to the account of us poor Sinners all our Sins, or the Wickedness which cleaves unto us, as we find the Witness of thy Grace in us, that our full Purpose is, to forgive our Neighbours from our Hearts.

Luke xi. 4. *And forgive us our Sins for we also forgive every one that is indebted to us. And lead us not into Temptation, but deliver us from Evil.*

Ezra ix. 6. *O my God, I am ashamed, and blush to lift up my Face to thee, my God. for our iniquities are increased over our Head, and our Trespass is grown up unto the Heavens.*

Matth.

Pſ. xxxii. 1, 2. *Bleſſed is he whoſe Tranſgreſſion is forgiven, whoſe Sin is covered. Bleſſed is the Man unto whom the Lord imputeth not Iniquity, and in whoſe Spirit there is no Guile.*

Hoſea xiv. 3. *Aſhur ſhall not ſave us, we will not ride upon Horſes, neither will we ſay any more to the Work of our Hands, Ye are our Gods: for in thee the Fatherleſs findeth Mercy.*

1 John i. 9. *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.*

2 Sam. xii. 13. *And David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord alſo hath put away thy Sin: thou ſhalt not die.*

Rom. xiii 8. *Owe no Man any Thing, but love one another: for he that loveth another hath fulfilled the Law.*

Matth. xviii. 21, 22. *Then came Peter to him, and ſaid, Lord, how oft ſhall my Brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven Times: but, until ſeventy Times ſeven.*

Matth. vi. 14, 15. *For if ye forgive Men their Treſpaſſes, your heavenly Father will alſo forgive you. But if ye forgive not Men their Treſpaſſes, neither will your Father forgive your Treſpaſſes.*

Matth. xvi. 26. *For what is a Man profited, if he ſhall gain the whole World, and loſe his own Soul? Or what ſhall a Man give in Exchange for his Soul?*

Pſ. xxxii. 5. *I acknowledge my Sin unto thee, and my Iniquity have I not hid. I ſaid, I will confeſs my Tranſgreſſions unto the Lord; and thou forgaveſt the Iniquity of my Sin.*

Iſai. xliii. 25. *I, even I, am he that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy Sins.*

Rom. iii. 25, 26. *Whom God hath ſet forth to be a Propitiation, through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God; to declare, I ſay, at this Time his Righteouſneſs: that he might be juſt, and the Juſtifier of him that believeth in Jeſus.*

James v. 16. *Confeſs your Faults one to another, and pray one for another, that ye may be healed: the effectual fervent Prayer of a righteous Man availeth much.*

Coll. iii. 13. *Forbearing one another, and forgiving one another, if any Man hath a Quarrel againſt any: even as Chriſt forgave you, ſo alſo do ye.*

Luke xvii. 3, 4. *Take heed to yourſelves: if thy Brother treſpaſs againſt thee, rebuke him: and if he repent, forgive him. And if he treſpaſs againſt thee ſeven Times in a Day, and ſeven Times in a Day turn again to thee, ſaying, I repent; thou ſhalt forgive him.*

Pſ. ciii. 13. *Like as a Father pitieth his Children, ſo the Lord pitieth them that fear him.*

The FIFTY-SECOND SUNDAY.

The ſixth Petition, and Concluſion.

127 *Q.* Which is the ſixth Petition?

A. "And lead us not into Temptation, "but deliver us from Evil." That is, as we are ſo feeble, that we cannot preſerve ourſelves one Moment; and beſides, as our deadly Enemies, the Devil, the World, and the Fleſh, never ceaſe to aſſault us; be pleaſed, we beſeech thee, to ſtrengthen us by the Power of the Holy Ghoſt, that we may not be overcome in our ſpiritual Warfare, but always ſtedfaſtly reſiſt, till we entirely prevail.

Pſ. xxvi. 2. *Examine me, O Lord, and prove me; try my Reins and my Heart.*

1 Theſſ. iii. 5. *For this Cauſe when I could no longer forbear, I ſent to know your Faith, leſt by ſome Means the Tempter have tempted you, and our Labour be in vain.*

1 Pet. v. 8. *Be ſober, be vigilant; becauſe your Adverſary the Devil, as a roaring Lion, walketh about, ſeeking whom he may devour.*

1 John

1 John ii. 15, 16. *Love not the World, neither the Things in the World. If any Man love the World, the Love of the Father is not in him. For all that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World.*

John xvi. 33. *These Things have I spoken unto you, that in me ye might have Peace. In the World ye shall have Tribulation: but be of good Cheer; I have overcome the World.* [Read the 17th Chapter.]

2 Chron. xxxii. 31. *Howbeit, in the Business of the Embassadors of the Princes of Babylon, who sent unto him to enquire of the Wonder that was done in the Land, God left him to try him, that he might know all that was in his Heart.*

Psl. xxiii. 3, 4. *He restoreth my Soul: he leadeth me in the Paths of Righteousness for his Name sake. Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil: for thou art with me; thy Rod and thy Staff they comfort me.*

Matth. xxvi 41. *Watch and pray, that ye enter not into Temptation. The Spirit indeed is willing, but the Flesh is weak.*

Matth. xiii. 19. *When any one heareth the Word of the Kingdom, and understandeth it not, then cometh the Wicked one, and catcheth away that which was sown in his Heart: this is he which received Seed by the Way's Side.*

Rom. xii. 9. *Let Love be without Dissimulation. Abhor that which is evil, cleave to that which is good.*

2 Theff. iii. 2. *And that we may be delivered from unreasonable and wicked Men: for all Men have not Faith.*

1 Cor. xv. 55, 56, 57. *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin; and the Strength of Sin is the Law. But thanks be to God, which giveth us the Victory, through our Lord Jesus Christ.*

Pf. xliv. 5. *Through thee will we push down our Enemies, through thy Name will we tread them under that rise up against us.*

James i. 13, 14, 15. *Let no Man say when he is tempted, I am tempted of God: for God cannot be tempted with Evil, neither tempteth he any Man. But every Man is tempted, when he is drawn away of his own Lust, and enticed. Then when Lust hath conceived, it bringeth forth Sin: and Sin when it is finished, bringeth forth Death.*

2 Cor. xi. 3. *But I fear lest by any Means, as the Serpent beguiled Eve through his Subtilty, so your Minds should be corrupted from the Simplicity that is in Christ.*

1 Cor. x. 13. *There hath no Temptation taken you, but such as is common to Man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the*

the Temptation alſo make a Way to eſcape, that ye may be able to bear it.

Pſ. cxix. 8. *I will keep thy Statutes: O forſake me not utterly.*

Gal v. 17. *For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh: and theſe are contrary the one to the other: ſo that ye cannot do the Things that ye would.*

Pſ. xxv. 19, 20. *Conſider mine Enemies, for they are many, and they hate me with cruel Hatred. O keep my Soul and deliver me: let me not be aſhamed, for I put my Truſt in thee.*

Gal. i. 4. *Who gave himſelf for our Sins, that he might deliver us from this preſent evil World, according to the Will of God and our Father.*

Rom. xvi. 20. *And the God of Peace ſhall bruiſe Satan under your Feet ſhortly. The Grace of our Lord Jeſus Chriſt be with you. Amen.*

2 Tim. iv. 18. *And the Lord ſhall deliver me from every evil Work, and will preſerve me unto his heavenly Kingdom: to whom be Glory for ever and ever. Amen.*

128 *Q.* How do you conclude your Prayer?

A. "For thine is the Kingdom, the Power, "and the Glory, for ever and ever." That is, we aſk all this from thee, becauſe thou, as our King, art able to give us all Good, and haſt both the Will and the Power; and

alſo that not we, but thy holy Name may be eternally praiſed for it.

1 Chron. xxix. 11. *Thine O Lord is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty; for all that is in Heaven and in the Earth is thine; thine is the Kingdom, O Lord; thou art exalted as Head above all.*

Pſ. xliv. 4, 5, 6. *Thou art my King, O God, command Deliverances for Jacob. Through thee will we puſh down our Enemies; through thy Name will we tread them under that riſe up againſt us. For I will not truſt in my Bow, neither ſhall my Sword ſave me.*

2 Chron. xx. 6. *O Lord God of our Fathers, art not thou God in Heaven? And ruleſt not thou over all the Kingdoms of the Heathen? And in thine Hand is there not Power, and Might, ſo that none is able to withſtand thee?*

Pſ. cxv. 1. *Not unto us, O Lord! not unto us, but unto thy Name, give Glory, for thy Mercy, and for thy Truth's ſake.*

129 *Q.* What is the Meaning of the Word, "Amen?"

A. Amen, ſignifies, The Bleſſings are ſure and certain: becauſe my Prayer is more certainly accepted of God, than I can feel in my Heart, that I aſk them from him.

Pſ. lxxii. 18, 19. *Bleſſed be the Lord God, the God of Iſrael, who only doeth wondrous Things.*

Things. And blessed be his glorious Name for ever and ever: and let the whole Earth be filled with his Glory. Amen and Amen.

Rev. xxii. 20, 21. *He which testifieth these Things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus. The Grace of our Lord Jesus Christ be with you all. Amen.*

THE END.